THE

MIRROVR OF MARTYRS,

THE FIRST AND SECOND PART:

In a short View, lively expressing the force of their Faith, the fervency of their Love, the wisdome of their sayings, the patience of their suffering [illegible].

¶ With their Prayers and preparation for their last farewell.

Whereunto are added two godly Letters written by Master [illegible].

The fourth Edition corrected and inlarged.

Revel. 12. 11.

¶ They loved not their lives unto the death.

LONDON,
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1632.

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TO

THE RIGHT

Worſhipfull, the Maſters, Wardens, and Aſſiſtants of the Worſhipfull Company of the Drapers, *London*, *Clement Cotton* a Brother of, and a Wel-willer to that worthy Fraternity, wiſheth much and long proſperity.

Worſhipfull,

ND beloved, you were pleaſed at the requeſt of

my much Honoured good friend, Sir ALLAN COTTON, *then Lord Maior of* London, (*whose Vertues and Worth deserve a lasting memory*) *lovingly to admit me a member of your Society; since which time you have afforded unto me your kinde assistance towards the accomplishment of a Worke I had*

I had then in hand, which in time conuenient ſhall (God willing) bee truely and thankefully re-acknowledged.

Now if to theſe former fauours, your Worſhips ſhall for the preſent vouchſafe to adde a third, namely, to permit this ſmall Volume, intituled, The Mirrour of Martyrs, (*being the*

fruits of some spare houres) to passe abroad into the World under your patronage and protection, I shall hold my selfe yet further obliged unto you all, and will endevour ever to remaine

Your VVorships
in all due
obſervance,

Clement Cotton.

Preparation to Martyrdome.

HEe that meanes to bee a Martyr of Christ, in giving his life for his truth, must

1. Cast his accounts what his profession of the Gospell may cost him ere he die, *Luk.* 14.

2. Let him labour for a sound judgement in matters of faith, for of a firme beliefe of the truth will follow an undaunted confession of the same, *Rom.* 10. 2 *Cor.* 4. 13.

3. He must be well exercised in the continuall practice of mortification. The mortified man is the likeliest to make a Martyr.

4. He that will be a Martyr, let him endevour daily to deny

himſelfe in ſmall things, yea in many lawfull things: for hee that cannot deny himſelfe in ſmall things, how ſhall he bee able to deny himſelfe in the greater?

Encouragement to ſuffer the paine and triall of Martyrdome.

1. THe conſtancy of Martyrs is not to bee aſcribed to any naturall power of their owne, but unto the power of Gods holy Spirit, who comforteth and encourageth them in all their ſuffrings.

2. In ſuffring death, they have Ieſus their Captaine going before them, and leading them the way, *Heb.* 12.2.

3. The paine of Martyrdome though it be ſharp, yet it is but ſhort and light in regard of the immortall weight of glory,

2 *Cor.* 4. 18. After a bitter Breakefaſt followes a *joyfull* Dinner, as the Martyrs were wont to ſpeake.

4. To ſuffer for Chriſt is a precious gift: ſuch as is denied to the Angels of Heaven, as one ſaith.

5. The blood of the Martyrs is the ſeed of the Church; a great encouragement to ſuffer the more couragiouſly.

6. They loſe onely a ſhort naturall life, to gaine a life eternall. Their life may bee taken from them other wayes by many and ſundry meanes, but this way they are ſure to go to Heaven on Horſeback as it were, as holy *Bradford* in one of his Letters ſaith.

Seeing then, we ſhall be endued with power from on high:

Have ſuch a Captaine and Generall as Chriſt is, to lead us the way:

Seeing the after-joy exceedingly

dingly exceedeth the preſent paine:

And that it is not an honour conferred upon all, to goe to Heaven in this fiery Chariot:

As alſo that the following fruit is of ſuch ſingular conſequence:

And that wee cannot more glorifie God, then in beſtowing our lives this way:

Let us not be daunted either with the terrors of the Adverſaries, or of their cruelties, but rather ſo ſanctifie the Lord God in our hearts, as in ſuffring according to his will, voluntarily yeeld up and commit our ſoules unto him in well-doing, as into the hands of our faithfull Creator, knowing that at the laſt Day he will reſtore us our bodies againe united to our ſoules, in a farre more glorious maner, then any tongue or pen of man is able to expreſſe.

TO

TO

All such as from a true heart delight to see the mighty power of Christ magnified in his Martyrs salvation.

DEare Christian Reader, who either wantest leisure to reade, or ability to buy that rich and plentifull Store-house of Story, Doctrine, and Comfort, the *Acts* and

Mo-

Monuments: penned by the moſt innocent-hearted man of God, and true *Nathanael*, Maſter *John Fox* ❧ and yet knowing th'incomparable worth of the things contained therein, doeſt often wiſh thy ſelfe ſome of that precious ſtore for thy preſent uſe; Loe here, a Mirrour fetched thence, which howſoever, in regard of the ſmalneſſe, it cannot ſhew thee all; yet mayeſt thou here behold the choyce of many memorable things, which

which will yeeld thee ſound comfort, and profitable delight.

Accept then (good Reader, I pray thee, in ſtead of the greater) this little Inſtitution of a Chriſtian Martyr, with the ſame minde with which it is now offred unto thee, and uſe it to the ſame ends for which it was at the firſt framed into this ſo ſmall a Volume: and if in reading the whole, or any part thereof, thou, or any of thine, doe reape but the leaſt good; bee

bee thankefull therefore to thy good God, and helpe mee with thy prayers.

Thine ever in Christ,

C. C.

The

A PREAMBLE BEFORE THE BOOKE.

HAppy, happy, yea thrice and everlastingly happy is that Soule, which, by Faith, feeles it selfe hand-fasted unto Christ! Though it meet with a prosperous estate in this world, it easily swels not: and if it meet with th'adverse things of the world, it easily quailes not: For it hath the Word of Christ, and the Spirit of Christ

Christ reſiding and dwelling in it. Shee is not to learne in whom ſhee hath beleeved: nor can ever finally be forced from beleeving. Bring her to tryall, and prove whether of the two, *Chriſt* or *Belial*, ſhe will imbrace; offer her Gold to forgoe *Chriſt*; ſhee greatly contemnes it: Let the mighty terrify with threats; ſhe feares not their feare, nor is carefull, upon perill of life, to give them a direct anſwer: ſhee regards not whippings, ſhe dreads nor rackings: upon honourable conditions ſhee eſteemes the Priſon a Palace; fetters of Iron, ornaments of fine Gold, the darkeſt dungeon, a delightſome dwelling:

ling: rather then ſhe will violate the chaſtity of her *Faith* to Chriſt her onely *Spouſe*, ſhe will willingly indure headding, and hanging; yea, burning and broyling. In a word, nothing can be able to ſeparate this ſweet Soule from that love of God to her; which is in Chriſt Ieſus her Lord. Now the Image of ſuch a Soule who deſires to ſee, and by ſight thereof to bee transformed into the ſame Image: Let him ofren with a ſpirituall eye, prye into this *Mirrour* of *Martyrs* following: Where hee ſhall behold their Faith victorious, their Hope lively, their Peace paſſing all underſtanding, their joy unſpeak-

ſpeakable and glorious: their ſpeech alwaies gracious, their prayers full of Fervor, their lives full of Beauty, their ends full of Honour: *This Honour have all his Saints.*

THE

THE MIRROR OF the MARTYRS.

¶ *In a ſhort view lively expreſſing and ſhewing the force of their Faith, the fervency of their Love, the wiſedome of their Sayings, the patience of their Suffrings, their Conſtancy, Comforts, and ſweet Meditations in the middeſt of all their Conflicts.*

¶ With their Prayers and Preparation for their laſt farewell.

Biſhop Hooper.

THE godly Biſhop HOOPER being brought unto the place where hee ſhould ſuffer, ſeeing a Pardon lying upon a Stoole,

Stoole, to be tendred unto him if hee ſhould recant, cryed to them that ſtood by, *If you love my ſoule, away with it.*

A blinde Boy being ſuffered to come unto him (after much intreaty) to confer with him: Maſter *Hooper* hearing his talke, the water ſtood in his eyes: *Ah poore Boy, ſaid hee, God hath taken from thee the ſight of thy bodily eyes, for what cauſe he beſt knoweth: but he hath given thee another ſight much more precious; for he hath indued thy ſoule with the eye of knowledge and faith. God give thee grace, that thou loſe not that ſight: for then ſhould'ſt thou bee blinde both in body and ſoule.*

The day before his Martyrdome, he ſpent the moſt of the day in Prayer, unleſſe any were licenſed to ſpeake with him, amongſt the which Sir *Anthony Kingſton* was one: who being brought into his Cham-

ber,

ber, found him at prayer, and at the first view of him, burst forth into teares. Master *Hooper* on the sudden knew him not. Then said Sir *Anthony*, *Why (my Lord) know you not me, an old friend of yours*, Anthony Kingston?

Yes, Master *Kingston*, *I know you well*, said Master *Hooper*, *and I am glad to see you in good health, and doe praise God for it.*

Kingston. *But I am sorry to see you in this case: for, as I understand, you are come hither to dye: but (alas) consider that life is sweet, and death is bitter. Therefore seeing life may be had, desire to live, for life hereafter may doe good.*

Hooper. *Indeed it is very true, M.* Kingston, *I am come hither to dye, & to end this life here; because I will not gain-say the former truth I have heretofore taught in this Diocesse amongst you: and I thanke you for your friendly counsell,*

counſell, though not ſo friendly as I could have wiſhed it. Life indeed is ſweet, and death is bitter; but (alas) conſider that the death to come is more bitter, & the Life to come more ſweet. Therfore for the deſire and love I have to the one, and the feare and terrour I have of th'other, I doe not ſo much regard this death, nor eſteeme this life: but have ſettled my ſelfe, throught the ſtrength of Gods Spirit, patiently to paſſe thorow the torments and extremities of the fire now prepared for me, rather then to deny Gods Word and Truth.

The night before he ſuffered, his deſire was to goe to bed that night betimes, ſaying, *That he had many things to thinke on:* and ſo did at five of the clocke, and ſlept one ſleep ſoundly, and beſtowed the reſt of the night after in prayer. Being got up in the morning, hee deſired that none ſhould come

come unto him, that he might be ſolitary till the houre of his death.

Biſhop Ridley.

VVOrthy Biſhop *Ridley* going to his burning at *Oxford*, looking backe, eſpyed Maſter *Latimer* cõming after: to whom he ſaid; *Oh, be you there? Yea,* (ſaid Father *Latimer*) *have after as faſt as I can.* Being come to the Stake, hee ran to Maſter *Latimer*, imbraced him, snd kiſſed him, and (as they that ſtood neere reported) comforted him, ſaying: *Be of good comfort, Brother; for God will either aſſwage the fury of the fire, or elſe ſtrengthen us to abide it.*

Being at the Stake, hee held up both his hands to Heaven, and ſaid: *O Heavenly Father, I*

give thee moſt hearty thanks, that thou haſt called me to be a Profeſſor of thee, even unto death.

A Faggot being brought which was kindled with fire, and laid downe at Maſter *Ridley's* feet, Father *Latimer* ſpake on this manner to him: *Be of good comfort* (Maſter *Ridley*) *and play the man; we ſhall, by Gods grace, light ſuch a Candle this day in* England, *as I truſt ſhall never be put out.*

By reaſon the fire was ill made, Maſter *Ridley* continued long in his torments, in ſo much as he often cryed, *I cannot burne: for Chriſt's ſake let the fire come to me: Lord have mercy upon me: let the fire come to me, I cannot burue.*

Maſter *Ridley* before his death entreating earneſtly upon his knees to ſpeake but two or three words, had his mouth ſtopped by the Bailiffe and Vice-chancellor with this I-

tem,

tem, that if he would revoke his erronious opinions, and recant, he ſhould have liberty, not onely ſo to doe, but alſo the benefit of a Subject, to wit, his life. Not otherwſe, ſaid Maſter *Ridley?* No, ſaid the Vice-chancellor: therefore if you will not ſo doe, there is no remedy, but you muſt ſuffer for your deſert. Well, ſaid Maſter *Ridley, So long as breath is in my body, I will never deny my Lord Chriſt, and his knowne Truth: Gods will be done in me.* And with that he roſe up; and ſaid with a loud voice, *Well, then I commit our cauſe to Almighty God, which ſhall indifferently judge all.*

M. *John Philpot.*

THe valiant ſervant of Chriſt, Maſter *John Philpot*, having the newes of his death

brought him by one of the Sheriffes men, that he must the next day bee burnt at a Stake, said, *I am ready: God grant me strength, & a joyfull resurrection.* And so went to his Chamber, and powred out his spirit unto the Lord, giving him most hearty thankes, that hee had made him worthy to suffer for his truth.

As hee was entring into *Smithfield*, the passage was somewhat foule, and two Officers tooke him up to beare him to the Stake. Then he said merrily, *What? will yee make me a* Pope? *I am content to goe to my journeys end on foot.* But first comming into *Smithfield*, hee kneeled downe there, saying these words, *I will pay my vowes in thee, O* Smithfield.

John

John Bradford.

HOly *Bradford* having newes brought him in great haſte by the Keepers Wife of the 'Counter, that he ſhould be burned the next day, and that his Chaine was a buying: with that put off his Cap, and lifting up his eyes to Heaven, ſaid: *I thanke God for it: I have long looked for this time, and therefore it cõmeth not to me now ſuddenly; but as a thing expected every houre: the Lord make me worthy thereof.* After which he went alone, and prayed ſecretly a long time. In Bread-ſtreet.

A little before they carried him from the Counter to Newgate, hee made a notable prayer of his farewell, with ſuch plenty of teares, and abundance of the Spirit of pray-

er, that it raviſhed the mindes of the hearers.

Alſo when he ſhifted himſelfe with a cleane ſhirt that was made for his burning, hee made ſuch a Prayer of the wedding Garment, that ſome there preſent ſo admired him, that their eyes were no leſſe thorowly occupied in beholding him, then their eares gave place to the hearing of his prayers.

At his departing the Chamber, hee made in like ſort a prayer, in which he vehemently deſired of God, that his words might not be ſpoken in vaine.

¶ His behaviour at his death.

MAſter *Bradford* comming to the Stake, fell flat upon his face, praying the ſpace of one minute of an houre: the Sherife

Sheriſe willed him to make an end, becauſe the preaſe was great. At that word, ſtanding upon his feet, he tooke a Fagot in his hand, and kiſſed it, and ſo likewiſe the Stake: ſo putting off his Rayment, he went to the Stake, holding up his hands, and caſting up his countenance to Heaven, ſaid thus, O England, England, *repent thee of thy ſinnes, repent thee of thy ſinnes, &c.*

To the young man that ſuffered with him, he ſaid, *Bee of good comfort, Brother, for we ſhall have a merry Supper with the Lord this night*, and ſpake no more words that any man heard, but imbracing the Reeds, ſaid thus, *Straight is the Way, and narrow is the Gate that leadeth unto Life eternall, and few there be that finde it.*

M. *William Tims.*

William Tims, being convented before Bishop *Bonner* and *Winchester*: *Tims* (said the Bishops) *thou hast a good fresh spirit, it were wel if thou hadst learning to thy spirit.* *Yea (my Lords) said* Tims, *and it were well also that as you be learned men, so yee had a good Spirit to your learning.*

Bishop *Latimer.*

REverend *Latimer* writes thus to Bishop *Ridley*, Lo, Sir, I have blotted your papers, & plaid the foole egregiously: but so I thought it better, then not to fulfill your requeſt at this time. Pardon me, and pray for me: *Pray for me, pray for me, I say: for I am sometimes so feare-*

full

full, that I could creepe into a mouſe-hole: Sometimes God doth viſit me again with his comforts. So he is comming and going, comming and going, to teach mee to know mine owne infirmity, that I might thanke him who is worthy, leſt I ſhould robbe him of his glory, as many doe, and almoſt all the World.

¶ *The 3. requeſts which Father* Latimer *was wont to make.*

THe firſt was, that as God had appointed him to be a Preacher of his Word; ſo alſo he would give him grace to ſtand to his Doctrine unto the death, *& that he might give his* * *heart-blood for the ſame.* 1.

The ſecond was, that God of his mercy would reſtore his Goſpell to *England* once againe: and theſe words, *once againe, once againe,* he did ſo inculcate and beat into the eares

* His blood violently guſhed out of his heart, at his burning at Oxford.

of the Lord, as though hee had seene God face to face, and would have no nay.

His third request was for the Lady *Elizabeth*, our late Soveraigne, whom in his prayer he was wont to name. *and, even with teares begged of God, that she might live to bee a comfort to this comfortlesse Realme.*

Bishop Ridley.

RIdley writes thus in a Letter to *Bradford*, We looke every day to bee called on: I weene I am the weakest many wayes of our company: and yet I thanke our Lord God and heavenly Father through Christ, *that since I heard of our deare Brother* Rogers *departing, and his stout confession of Christ and his Truth even unto death, mine hart, blessed be God, rejoyced so in it, that since that time (I say) I never*

I never felt any lumpiſhneſſe nor heavineſſe of heart, as I grant I have felt ſometimes before: O good Brother Bradford, *bleſſed be God for thee, and bleſſed bee the time that ever I knew thee.*

John Rogers.

MAſter *Rogers*, that Morning he ſhould bee burned, being in a ſound ſleepe, was hardly awaked with much ſhogging, when the Keepers wife came ſuddenly up to give him warning of his burning. At length being awaked, and bid to make haſte, *Nay then* (ſaid he) *and if it be ſo, I ſhall not need to tye my points.*

The Sunday before he ſuffered, hee dranke to M. *Hooper*, being then in a Chamber underneath him in Newgate, and bade them commend him to him, and to tell him, *That there*

was

was never little fellow would better sticke to a man, then he would sticke to him: Supposing they should have beene burned together.

Lawrence Saunders.

MAster *Saunders* at the time of his first examination before *Stephen Gardiner*, reported to his bed-fellow that lay with him the night following, *That in the time of his examination, hee was so wonderfully comforted, that not onely in his spirit, but also in body he received a certaine taste of that holy cõmunion of Saints; whilst a most pleasant refreshing issued from every part & member of his body, unto the seat of the heart, and from thence did ebbe and flow to and fro unto all the parts againe.*

In a Letter to his Wife: *Faine would this flesh make strange of that which the Spirit doth imbrace.*

brace. Oh, Lord, how loth is this loitring ſluggard to paſſe forth into Gods path! It fancieth, forſooth, much feare of fray-bugs; and were it not for the force of Faith, which pulleth it forwards by the reines of Gods moſt ſweet promiſe, and hope which pricketh on behinde; great adventure there would be of fainting by the way. But bleſſed, and everlaſtingly bleſſed be that heavenly Father of ours, who in his Chriſt our All-ſufficient Saviour, hath vouchſafed to ſhine in our hearts, by the light of his knowledge in the face of Jeſus Chriſt.

His Wife comming to viſit him in priſon, was forbidden to enter the priſon, by reaſon whereof the Keeper tooke the little Babe ſhee had in her armes, and carried him to his Father. *Lawrence Saunders* ſeeing him, rejoyced greatly, ſaying, *That hee eſteemed more of ſuch a Boy, then if* 2000. li. *ſhould be given him.* And to the ſtanders

ders by, which praiſed the goodlineſſe of the childe, he ſaid, *What man fearing God, would not loſe his life preſently, rather then by preſerving it here, he ſhould adjudge this Boy to be a Baſtard, and his Wife an Whore, and himſelfe an Whore-monger? yea were there no other cauſe why a man of my eſtate ſhould loſe his life, yet who would not give it, to avouch this childe to bee legitimate, and his marriage to be lawfull and holy?*

Being come to the Stake where he was burned, he fell proſtrate to the ground and prayed: And riſing up againe, hee tooke the Stake in his armes, to which he ſhould be chained, and kiſſed it, ſaying, *Welcome, the Croſſe of Chriſt; Welcome, everlaſting Life.*

Robert

Robert Glover, Gent.

MAſter *Glover*, a day or two before he ſhould be burnt, felt his heart ſo lumpiſh and heavy, that hee found in himſelfe no aptneſſe nor willingneſſe to dye, but rather a dulneſſe of ſpirit, full of much diſcomfort to beare the bitter Croſſe of Martyrdome ready now to bee laid upon him: Whereupon, fearing in himſelfe leſt the Lord had utterly withdrawne his wonted favour from him; hee made his mone to one *Auguſtine Bernhere*, his deare friend, ſignifying unto him how earneſtly he had prayed unto the Lord, and yet could receive no motion nor ſence of any comfort from him.

To whom the ſaid *Auſten* anſwering, deſired him patiently

ently to wait the Lords leiſure, howſoever his preſent feeling was, and to play the man; nothing doubting but the Lord in due ſeaſon would ſatisfie his deſire with plenty of Conſolation, whereof hee ſaid, *He was right certaine and ſure.* And therefore deſired him, whenſoever any feeling of Gods heavenly mercies ſhould beginne to touch his heart, that he would give him ſome ſigne thereof.

The next day, when the time of his Martyrdome was come, and as hee was going to the Stake, and come to the ſight of it, albeit al the night before praying for comfort and courage, he felt no anſwer of his prayer: ſuddenly hee was ſo mightily repleniſhed with the comfort of Gods holy Spirit and heavenly joyes, that hee cryed out, clapping his hands to *Auſten*, ſaying theſe words,

He

He is come, Auſten, *he is come, he is come:* and that with ſuch joy and alacrity, as one ſeeming rather to bee riſen from ſome deadly danger, to liberty of life, then as one paſſing out of this World by any paines of death.

M. *John Lambart.*

IOhn Lambart, having his nether parts conſumed with fire, lifting up ſuch hands as hee had, and his fingers ends flaming with fire, cryed to the people, *None but Chriſt, None but Chriſt.*

Adam Damplip.

THis good man being advertized by his Keeper, that his execution drew neere, was never ſeene to quaile, but was

was as merry, and ate his Supper that night as cheerefully as ever he did in all his life; at which his Keeper and the reſt of the Priſoners wondering, asked him how he could take ſuch newes ſo chearefully? *Ah, my Maſters* (ſaith he) *doe yee thinke I have beene thus long Gods Priſoner in the Marſhalſey, and have not yet learned to dye? Yes, yes, I doubt not but God will ſtrengthen me therein.*

Kerby, Martyr.

ONe *Kerby* being counſelled by Maſter *Winkefield* to pitty himſelfe, and to take no more upon him then hee ſhould bee able to performe: The fire (ſaith hee) is hot, the terror is great, the paine will be extreme, and life is ſweet. To whom *Kerby* anſwered, Maſter *Winkefield, be at my burning,*

ning, and you ſhall ſay, There ſtandeth a Chriſtian Souldier in the fire. For I know, that Fire, and Water, Sword, and al other things are in the hands of God, who will ſuffer no more to be laid upon us, then hee will give ſtrength to beare.

¶ The Speech of Roger Clarke, burned at the ſame time.

FIght (ſaid he) *for your God, for hee hath not long to continue.*

Thomas Bilney.

MAſter *Thomas Bilney*, being put in minde, that though the fire, which hee ſhould ſuffer the next day, ſhould be of great heat unto his body, yet the comfort of Gods Spirit ſhould coole it, to his everlaſting comfort and refreſh-

refreſhing. At theſe words, putting his finger towards the flame of the Candle then burning before them (as alſo hee divers times did) and feeling the heat thereof; *O* (ſaid hee) *I feele by experience, and have knowne it long by Philoſophy, that fire by Gods ordinance is naturally hot, but yet I am perſwaded by Gods holy Word, and by the experience of ſome ſpoken of in the ſame, that in the flame they felt no heat, and in the fire they felt no conſumption: And I conſtantly beleeve, that howſoever the ſtubble of this my body ſhall be waſted by it, yet my ſoule & ſpirit ſhall be purged thereby. A paine for the time: after which notwithſtanding followeth unſpeakeable Joy:* And then entreated notably upon the firſt and ſecond verſes of the 43. Chapter of *Eſaias*, which ſentences, for the joy and comfort ſome of his friends tooke in them, cauſed them

them to bee faire written out; the comfort whereof they left not to their dying day, The ſaid *Bilney*, being viſited by certaine of his friends the night before he ſuffered, they found him eating an Alebrew, with ſuch a cheerefull heart and quiet mind, as made them wonder thereat, ſaying, They were not a little glad to ſee him at that time ſo cheerefully to refreſh himſelfe. To whom he made this anſwer, O (ſaid he) *I follow the example of the Husbandmen in the Country, who having a ruinous houſe to dwell in, doe yet beſtow coſt ſo long as they remaine in it, to uphold the ſame: And ſo doe I now with this ruinous houſe of my body, refreſhing the ſame as you ſee with theſe good creatures of God.*

James

James Baynam.

THis *Baynam*, as hee ſtood at the Stake, in the middeſt of the flaming fire, which fire had halfe conſumed his armes and his legges, he was heard to ſpeake theſe words, *O ye Papiſts, behold, ye looke for Miracles, and here yee may ſee a Miracle, for in this fire I feele no more paine, then if I were in a Bed of Downe; but it is to me as ſweet as a Bed of Roſes.*

Henry Voes.

THe like ſpeech I finde of a young man burnt at *Bruxels*, who when the fire was kindled at his feet, ſaid, *Me thinkes you ſtrew Roſes under my feet.*

Hugh

Hugh Laverocke.

THis *Laverocke* a lame Cripple, and *John Apprice*, a blinde man, being chained both of them to the Stake; *Laverocke* casting away his Crutch, and comforting his fellow Martyr, said, *Be of good comfort, my brother, for my Lord of* London *is our good Physician: He will shortly cure us both: thee of thy blindnesse, and me of my lamenesse.*

William Hunter.

WIlliam Hunter, Apprentice, of the age of 19. yeeres, standing at the Stake, said, *Sonne of God, shine upon me:* and immediatly, the Sunne in the Element shone out of a darke Cloud (for it was

was a gloomy day) ſo full in his face, that he was conſtrained to turne his face another way. The ſaid *William Hunter*, being brought downe from *London* to be burnt, remained by the way two dayes at *Burntwood*, whither his Father and Mother came to comfort him, who heartily deſired of God that hee might continue in the good way hee had begun, unto the end. And his Mother ſaid unto him, That ſhe was glad ſhe was ever ſo happy as to beare ſuch a Sonne, who could finde in his heart to loſe his life for Chriſts ſake. Then ſaid *William* to his Mother: *For my little paine which I ſhall ſuffer, which is alſo but for a moment, Chriſt hath promiſed me, Mother* (ſaith he) *a Crowne of life. And may not you be glad of that, Mother?* With that his Mother kneeled downe on her knees, ſaying, *I pray GOD ſtrengthen*

ſtrengthen thee, my Sonne, unto the end. And I thinke thee as well beſtowed, as any Childe that ever I bare. At which words Miſter *Higbed* (one that was then to ſuffer for the ſame cauſe) tooke her in his armes, ſaying, I rejoyce much to ſee you in this minde, and you have good cauſe ſo to doe.

Robert Samuel.

MAſter *Robert Samuel*, Miniſter, was kept in ſtraight priſon by the Biſhops Chancellour of *Norwich*: Wherein hee was chained bolt upright to a great Poſt, in ſuch ſort, that ſtanding onely on tip-toe, he was faine to ſtay up the whole poize of his body thereby. And to make amends, they added a farre greater torment, keeping him without meate and drinke,

whereby hee was miſerably vexed with hunger and thirſt, ſaying, that hee had allowed him every day two or three mouthfuls of bread, and three ſpoonfuls of water, rather to reſerve him to further torment, then to preſerve his life. O the worthy conſtancy of the Martyr! O pittileſſe hearts of the Papiſts, worthy to bee complained of before God and nature! O the wonderfull ſtrength of Chriſt in his Martyrs! How ofttimes would he have drunke his owne Water, but his body was ſo dried up with long emptineſſe, that he was not able to make water, no not ſo much as one drop!

Now after hee had beene thus long famiſhed with hunger (ſee a ſtrange thing that hapned to him, of which himſelfe was the reporter!) hee fell, as it were, into a ſlumber, at which time one clad all in white,

white, ſeemed to ſtand before him: which miniſtred comfort unto him, by theſe words, *Samuel, Samuel, be of good cheere, and take a good heart unto thee: for after this day, thou ſhalt never hunger nor thirſt:* Which thing came even to paſſe accordingly: for ſpeedily after, he was burned, and from that time till he ſhould ſuffer, he felt neither hunger nor thirſt.

Cutbert Simpſon, Deacon.

CVtbert Simpſons patience was thus commended by Biſhop *Bonner:* Yee ſee, ſaith *Bonner*, what a perſonable man this is: and touching his patience, I ſay unto you, that if he were not an Hereticke, I would affirme, that he were a man of the greateſt patience that ever yet came before me: For I tell you, he hath beene

thrice racked in one day. Alſo in my houſe he hath felt ſome ſorrow, and yet I never ſaw his patience broken.

The day before he was condemned (being in the Stockes in the Biſhops Cole-houſe) *Cloney* his Keeper came in with the Keyes about 9. of the clocke at night after his uſuall manner, to view his priſon, and to ſee whether all were preſent: who when hee ſpied the ſaid *Cutbert* to bee there, departed againe, locking the doores after him.

Within two houres after, at 11. of the clocke towards midnight (whether awake or in a ſlumber I cannot ſay) hee heard one comming in, firſt opening the outward doore, then the ſecond, and after, the third doore. and ſo looking in to the ſaid *Cutbert*, having no Candle nor Linke that hee could ſee, but giving a bright-

neſſe

neſſe and light moſt comfortable and joyfull to his heart, ſaying, *Ha*, unto him; and departed away againe. Who it was he could not tell. But this he declared foure or five times with his owne mouth to one Maſter *Auſten*, to his wife, and *Thomas Samſon*, beſides many others in *Newgate*, a little before his death. At the ſight whereof hee received ſuch a joyfull comfort, that he alſo expreſſed no little joy and ſolace in telling of it.

John Rough.

MAſter *John Rough* Miniſter, having beene at the burning of one *Auſto* in *Smithfield*, returning homeward, met Maſter *Farrar*, a Merchant of *Hallifax*, who asked, Where he had beene?

I have beene, ſaith he, where I would not for one of mine eyes but I had beene. Where have you bene, ſaid Maſter *Farrar?* Forſooth, ſaid he, *I have beene to learne the way.* And ſo told him the whole matter of the burning of *Auſto*, where ſhortly after hee was burned himſelfe.

D. *Rowland Taylor.*

MAſter Doctor *Taylor* being come to *Chelmesford*, in the way towards his Martyrdome, was received there, of the Sheriffe of *Suffolke*, to conduct him to *Hadley* to bee burnt. At Supper, the Sherife of *Eſſex* laboured him with might and maine to have him returne to the unity of the Catholike Romiſh Church, affirming that that which hee ſpake,

ſpake, proceeded of a good heart and good will towards him, and thereupon dranke to him. The Yeomen of the Guard alſo ſaid, Vpon that condition (Maſter Doctor) we all drinke to you. When they had all dranke, and the Cup was come to him, he ſtayed a while, as one ſtudying what anſwer hee might give. At length he ſpake thus to them: Maſter Sherife, and my Maſters all, I heartily thanke you of your good will: I have given eare to your words: and, to be plaine with you, I doe perceive that I have beene deceived my ſelfe, and am like to deceive a great many at *Hadley* of their expectation. At which ſpeech they all rejoyced: Yea, good Maſter Doctor, ſaid the Sherife, it is the comfortableſt word you ſpake yet. Why ſhould yee caſt away your ſelfe in vaine? play a wiſe

mans part, and I dare warrant you you ſhall have favour. And then they began to pray him to explaine his meaning further unto them.

Then ſaid Doctor *Taylor*, I will tell you how I am deceived my ſelfe, and how I thinke I ſhall decive a great many: *I am, as you ſee, a man that hath a great Carkeiſe, which I thought ſhould have bin buried in* Hadley *Church-yard, had I died in my bed, as I well hoped I ſhould have done: but therein I ſee I was deceived: And there are a great many of Wormes in* Hadley *Church-yard, that ſhould have had jolly feeding upon this Carkeiſe, which they have long looked for. But now I know we be deceived; both I and they: for this Carkeiſe muſt bee burnt to aſhes, and ſo ſhall they loſe their bait and feeding which they expected.*

The ſame Morning in which he was called up by the Sherife

rife to goe to his burning, about three of the clocke in the morning, being ſuddenly awaked out of his ſound ſleepe, he ſate up in his bed, and putting on his Shirt, hee had theſe words; ſpeaking ſomewhat thicke, after his accuſtomed manner, *A horſon theeves, Ah horſon theeves, robbe God of his honour, robbe God of his honour?*

Being riſen and tying his points, he caſt his armes about a balke which was in the Chamber betweene Maſter *Bradfords* Bed and his, and claſping his hands about it; *O Maſter Bradford* (ſaith he) *what a great ſwing ſhould I give, if I were hanged?*

Being come within two miles of *Hadley*, he deſired to light off his horſe to make water. Which done, he leapt, and fetcht a friske or twaine, as men commonly doe in dancing. Why, Maſter Doctor,

ſaid the Sherife, how doe you now? Well, I thanke God, Maſter Sherife (ſaid he) never better: *For now I know I am almoſt at home, I lacke but two ſtiles to go over, and I am even at my Fathers houſe.* But, Maſter Sherife, ſhall we not goe thorow *Hadley?* Yes, you ſhall, ſaid the Sherife.

Then, ſaid hee, *O God, I thanke thee, that I ſhall yet once ere I die, ſee my flocke, whom thou, Lord knoweſt, I have moſt dearely loved, and truely taught. Good Lord bleſſe them, and keepe them ſtedfaſt in thy Truth.*

At the time of his degrading by Biſhop *Bonner*, being furniſhed fully with all his attyre, according to their ridiculous cuſtome, hee ſet his hands by his ſide walking up and down, and ſaid: *How ſay yee now, my Lord, am I not a goodly foole? How ſay yee, my Maſters? If I were now in Cheape, ſhould I not*

have

have Boyes now to laugh at theſe apiſh toyes, and toying trumperies? When all his trinkets were taken from him, hee ſaid, Good Lord deliver mee from you: and going from them up to his Chamber, hee ſaid, *Good Lord deliver me from you, Good Lord deliver me from you.*

John Leaſe.

THis *John Leaſe*, a Prentice to one *Humphrey Gawdy*, Tallow-Chandler, who was burned with Maſter *John Bradford*, had two Bils ſent him into the Counter in Breadſtreet, after his judgement: the one containing a Recantation: the other his Confeſſion: to know to which of them hee would ſubſcribe. Hearing firſt the Bill of his Recantation read unto him (becauſe

cauſe hee could neither write nor read himſelfe) that he refuſed: and when he heard the other read unto him, which hee well liked of, *inſtead of a pen, he tooke a pin, and ſo pricked his hand, ſprinkled the blood upon the ſaid Bill, willing the Reader thereof to ſhew the Biſhop, that he had ſealed the ſame with his blood already.*

Richard Woodman.

THe conflicts which *Richard Woodman* had with the feare of death, recorded in his owne words, as followeth.

Then three dayes after, my Lord Chamberlaine ſent three of his men to take me, whoſe names were *Deane, Jeffrey*, and *Francis*. I being at plough with my folkes, right in the way

way as they were comming to my houſe, leſt miſtruſting them of all other, came unto them, and asked them how they did? And they ſaid, they arreſted me in the King and Queenes name, and that I muſt goe with them to my Lord Chamberlaine their Maſter. Which words made my fleſh to tremble and quake, in regard the thing was ſudden. But I anſwered them, that I would goe with them. Yet I deſired them to goe with mee to my Houſe, that I might breake my faſt, & put on ſome other geare. And they ſaid I ſhould. Then I remembred my ſelfe, ſaying in my heart, *Why am I thus afraid? They can lay none evil to my charge; If they kill me for wel-doing, I may thinke my ſelfe happy. I remembred how I was conteted gladly to die before in that quarrell, & ſo have continued ever ſince, and ſhould I now*

feare

feare to dye? God forbid I ſhould, for then were all my labour in vaine.

So by and by I was perſwaded, I praiſe God, conſidering it was but the frailty of my fleſh, which was loth to foregoe my Wife, Children, and goods: for I ſaw nothing but preſent death before mine eyes. *And as ſoone as I was perſwaded in mine heart to dye, I regarded nothing in this World, but was as merry, glad, and joyfull, I praiſe God, as ever I was. This battell laſted but a quarter of an houre, but it was ſharper for the time, then death, I dare ſay.*

Maſter *Glover.*

RObert *Glover* had a contrary effect in his troubles, as his owne words teſtifie. After I came into priſon (ſaith hee) and

and had repoſed my ſelfe a while, I wept for joy and gladneſſe my belly full, muſing much of the great mercies of God, and, as it were, ſaying thus unto my ſelfe, *O Lord, who am I, on whom thou ſhouldeſt beſtow thus thy great mercy, to bee numbred among thy Saints, which ſuffer for thy Goſpell ſake?* And ſo beholding on the one ſide my imperfection, unableneſſe, ſinfull miſery, and unworthineſſe; and on the other ſide, the greatneſſe of Gods mercy, to be called to ſo high promotion, I was, as it were, amazed, and overcome for a while with joy and gladneſſe, concluding thus with my ſelfe in mine heart, *O Lord, thou ſheweſt power in weakeneſſe, wiſedome in fooliſhneſſe, mercy in ſinfulneſſe: who ſhall let thee to chooſe where and whom thou wilt? As I have ever zealouſly loved the profeſſiō of thy Word, ſo have I ever thought my ſelfe*

ſelfe unworthy to be partaker of the afflictions of the ſame.

The ſame *Robert Glover*, at one time was much diſcouraged by Satan, not to perſevere in his ſuffering, ſuggeſting to him his unworthineſſe to ſuffer for Chriſt and his Goſpell. But theſe his ſuggeſtions were thus repelled by him:

What were all thoſe whom God in former time choſe to be his witneſſes? were they not men ſubject to ſinne and imperfection, as other men be? All we, ſaith *John, have receiued of his fulneſſe. They were no bringers of any goodneſſe to God: they were all together receiuers. They choſe not God firſt, but he choſe them. They loued not God firſt, but he loued them; yea when they were enemies to him, and full of ſinne. He is and will be the ſame God ſtill: As rich in mercy, as mighty; as ready, as willing to forgiue ſinnes now without reſpect of perſons, as he was then;*

and

and ſo will be to the worlds end, to all that call upon him. It is no arroganey, nor preſumption in any man to burthen God with his promiſe, challenging his ayd and aſſiſtance in all perils and dangers; calling upon him in the name of Chriſt, for whoſe ſake, whoſoever commeth to the Father, is ſure to receive more then he can wiſh or deſire.

I alſo anſwered the Enemy on this manner: I am a ſinner, and therefore unworthy to be a Martyr. *What then? muſt I deny Gods Word, becauſe I am a ſinner; and not worthy to profeſſe it? What bring I to paſſe in ſo doing, but adding ſinne to ſinne? What is a greater ſin, then to deny the Truth of Chriſts Goſpell? I might alſo by the like reaſon forbeare to do any of Gods Commandements: when I am provoked to pray, the Enemy may ſay unto me, Thou art not worthy to pray, and therefore I ſhall not pray. I ſhall not*

not forbeare to ſteale, &c. becauſe I am not worthy to do any of Gods Commandements. Theſe be deluſions of the Devill, which muſt be overcome by cõtinuance of praier, and with the Word of God, applyed according to the meaſure of every mans gift.

George Wiſe-heart.

THis *Wiſe-heart*, a Scottiſh-man, (rightly ſo called in regard of that true wiſedome of the Spirit, wherewith his heart was filled) being come to the place of execution, the Hang-man came unto him upon his knees, craving forgiveneſſe of him. To whom he anſwered, *Come hither to me.* When hee was come nie him, he kiſſed his cheeke, and ſaid, *Lo, here is a ſigne that I forgive thee; my heart, doe thine office.*

And

And by and by he was put upon the Gibbet, and martyred.

Walter Mill.

Walter Mill, a Scottish Minister, being disturbed in his prayer in the time of his examination, having ended the same, said; We ought more to obey God then men. I serve one more mighty, even th'omnipotent Lord. And where yee call mee Sir *Walter*, they usually call mee *Walter*, and not Sir *Walter*. *I have beene one of the Popes Knights too long.*

Being threatned with the sentence of death: I know I must dye once, saith hee, and therefore as Christ said to *Judas*, *Quod facis, fac citius*. *Yee shall know, that I will not recant the truth; for I am Corne, I am*

no Chaffe: I will not be blowne away with the wind, nor burſt with the flaile: I will abide both.

Patricke Hamleton.

MAſter *Patricke Hamleton*, being in the fire, was heard by certaine faithfull men of credit then alive, there to cite and appeale the blacke-Frier *Campbell* that accuſed him, *to appeare before the high God, as generall Judge of all men, to anſwer to the innocency of his death, and whether his accuſation were juſt or no between that and a certaine day of the next moneth, which he there named. Moreover, by the ſame witneſſe is teſtified, that the ſaid Frier died immediately before the ſame day came, without remorſe of conſcience, that he had perſecuted the poore innocent.*

Robert

Robert Farrar.

BIſhop *Farrar*, being viſited of a Knights Sonne, called *Richard Jones*, a little before his death, the ſaid *Richard* ſeemed much to lament the paineſulneſſe of the death hee had to ſuffer. To whom the Biſhop anſwered, *That if he ſaw him once to ſtir in the paines of his burning, he ſhould give no credit to his Doctrine.* And as he ſaid, ſo he right well performed the ſame: *For ſo patiently he ſtood, that he never moved, but even as he ſtood holding up the ſtumpes of his hands, ſo he ſtill continued, till one* Richard Gravel *with a ſtaffe daſhed him upon the head, and ſo ſtrucke him downe into the fire.*

Rawlins

Rawlins Whight.

THis *Whight*, a Fiſherman, a very aged man in the Towne of *Cardiffe* in Wales, grew very expert in the Scriptures, by the helpe of a little Boy he had, being his owne Sonne, who daily read the ſame to him every night after Supper, Summer and Winter, and now and then ſome other good Booke. In which kinde of vertuous exerciſe, the old man had ſuch delight and pleaſure, that, as it ſeemed, he practiſed himſelfe rather in the ſtudy of the Scripture, then in the trade or ſcience which before-time he had uſed; ſo that *Rawlins* within few yeeres, in the time of King *Edward*, by the helpe of this little Boy, as a ſpeciall Miniſter

Miniſter (no doubt) appointed by God for that purpoſe, profited and went forward in ſuch ſort, that he was not onely able to reſolve himſelfe touching his former blindneſſe and ignorance (for by all likelihood hee wes before King *Edward's* dayes a Papiſt) but was alſo able to admoniſh and inſtruct others. So as when occaſion ſerved, he would goe from one place to another, viſiting ſuch as he had beſt hope in: and thus in that Country became a notable Profeſſor of the Truth, being at all times, and in al ſuch places, not without the helpe of his little Boy. And to this his induſtry, God added to him a ſingular gift of memory: ſo that by the benefit thereof, he could and would doe that in alledging and rehearſing the Text, which men of riper knowledge, by their notes and other helpes of memory

mory could hardly accompliſh: Inſomuch, that upon alledging ſome place of Scripture, he was able very often to cite the Booke, the leafe, yea, and the very ſentence: ſuch was the wonderfull worke of God in this ſimple and unlearned Father.

In the dayes of Queene *Mary*, it ſo fell out, that God called him not onely formerly to beleeve in him, but then to ſuffer for his ſake: in which his ſuffering, the Lord endued him with invincible conſtancy, in ſo much as being convented before the Biſhop of *Landaffe*, the Biſhop would needs with his company fall to prayer in his Chappell, to ſee (as he ſaid) if God would turne the poore mans heart: which *Rawlins* hearing, ſaid, Now you deale well, my Lord, and like a good Biſhop indeed. Goe to therefore, my Lord, pray

pray you to your god, and I will pray to my God: I know that my God will heare my prayer, and performe my desire. By and by the Bishop and his men fell to prayer. And *Rawlins* turned him to a Pew somewhat neere, fell downe upon his knees, covering his face with his hands. Being all risen from prayer, the Bishop said, Now, *Rawlins*, how is it with thee? Wilt thou revoke thine opinions, or no? Surely, said *Rawlins*, my Lord, Rawlins *you left me, and* Rawlins *you finde me, and, by Gods grace,* Rawlins *I will continue.*

The Bishop seeing these prayers tooke none effect, was perswaded by some about him (before hee read the sentence) to have a *Masse*, thinking that God would thereby worke some Miracle upon the old man. When *Rawlins* heard the Sacring-Bell ring (as the use

is) he roſe out of his place, and came to the Quier-doore, and there ſtanding a while, turned himſelfe to the people, ſpeaking theſe words; *Good people, if there be any brethren amongſt you, or at the leaſt, if there be but one Brother amongſt you, let that ſame one beare witneſſe at the day of Judgement, that I bow not to this Idol,* meaning the Hoſt the Prieſt held over his head.

Hearing that the time of his burning drew neere, he ſent to his Wife, willing her to provide him his *Wedding garment*, in which he meant to be burned, meaning his Shirt. Being brought out of Priſon and ſeeing himſelfe garded with a great company of Bills and glaves, he ſaid, *Alas! what needs all this adoe? I will not flee away by Gods grace: but with all my heart and minde I give unto Godmoſt heartly thanks, that hath made me worthy to abide all this*

fo

for his holy names ſake.

At the ſight of his Wife and Children, whom he ſaw in the way as he went to be burnt, it ſo pierced his heart, that the teares trickled downe his cheekes: but ſuddenly miſliking his infirmity, hee began to bee angry with himſelfe, and ſtriking himſelfe on the breſt with his hand, uſed theſe words, *Ah fleſh, ſtayeſt thou me ſo? wouldſt thou faine prevaile? well, I tel thee, do what thou canſt, thou ſhalt not by Gods grace get the victory.*

When he came to the ſight of the Stake, he ſet himſelfe forwards very boldly, but in going towards it, he fell down upon his knees and kiſſed the ground: and in riſing againe, the earth a little ſticking upon his noſe, he ſaid theſe words, *Earth unto Earth, and Duſt unto Duſt: thou art my Mother, and unto thee ſhall I returne.*

Then went he cheerefully and very joyfully unto the Stake, ſetting his backe cloſe unto it; and when hee had ſtood there a while, caſting his eye upon the *Reporter* of this Hiſtory, and calling him to him, ſaid, *I feele a great fighting betweene the Fleſh & the Spirit, and the Fleſh would very faine get the maſtery: And therefore, I pray, if you ſee me any thing tempted, hold up your Finger to me, and I truſt, I ſhall remember my ſelfe.*

¶ The Reporter.

THere was obſerved in this good Father, going to his death, & ſtanding at the Stake, a wonderfull change in nature. For whereas he was wont before to goe ſtooping, or rather crooked through the infirmity of age, and having a ſa-

cour-

countenance, and feeble complexion, and withall, a feeble and ſoft voice and geſture; now he went and ſtretched up himſelfe, and bare withall a moſt pleaſant countenance, not without great courage, both in ſpeech and behaviour.

Thomas Spurdance.

THis *Spurdance* being aſked of the Biſhop, When hee was at Maſſe, and received the Ceremonies of the Church, anſwered,

Never (ſaid hee) *ſince I was borne.*

No, ſaid the Biſhop? how old art thou?

He ſaid, *I thinke, Forty.*

Why, how uſed you your ſelfe twenty yeere agone, ſaid the Biſhop?

As yee doe now (ſaid he.)

And even now (quoth the Bishop) he said, hee used not the Ceremonies since hee was borne.

No more I have, my Lord, (said hee) *since I was borne againe,* Iohn 3.

Elizabeth Folkes.

Elizabeth, being examined, if shee beleeved not that Christs Body was in the Sacrament, Substantially and Really? *Yea* (said she) *I beleeve it is a reall lye, and a substantiall lye indeed.*

Julius Palmer.

Palmer shewing his unmoveable constancy in standing to the truth, and being

ing now ready to yeeld up his life for the ſame Truth, Sir *Richard Abridges* ſaith unto him, Well, *Palmer* (ſaid the Knight) I perceive that one of us two muſt be damned; for we bee of two ſundry faiths: and ſure I am, there is but one Faith that leadeth to life and ſalvation.

Pal. *O Sir, I hope that both of us ſhall be ſaved.*

Abrid. How may that be, *Palmer?*

Pal. Very well, Sir: *For as it pleaſed our mercifull Saviour, according to the Goſpels parable, to call me at the third houre of the day, even in my flowers, at the age of foure and twenty yeeres; even ſo I truſt he hath called, and will call you at the eleventh houre, in this your old age, and give you everlaſting life for your portion.*

Abrid. Saiſt thou ſo? Well, *Palmer*, well, I would I might have thee but one Moneth in

mine houſe, I doubt not but I would convert thee, or thou ſhouldeſt convert me.

Bradbeds Wife.

THis good Woman had two Children, named *Patience*, and *Charity*. At the time of her condemnation, ſhe told the Biſhop, that if hee would needs burne her, yet ſhe truſted he would take and keepe *Patience* and *Charity*, (meaning her two Children.) *Nay, by the faith of my body (ſaith the Biſhop) will I not: I will meddle with neither of them both.*

Maſter *Frith.*

IOhn Frith, after much trouble, being at length ſent for to

to *Croydon* from the Tower, to appeare before the Arch-bishop of *Canterbury*, *Thomas Cranmer:* sitting there with other Bishops, to receive his last doome, was earnestly laboured withall by one of his Gentlemen, and his Porter, who were the Messengers that fet him, to free himselfe out of the Bishops hands: For they greatly lamented *Friths* case, being sure, if he came to *Croydon*, hee would be cast away, such was his constancy: in regard whereof, upon *Bristow Cause*, the Gentleman plotted a way for *Frith* to escape, and drew the Porter to his part.

In the end they acquaint *Frith* with their purpose, who with a smiling countenance made them this answer, *And is this th'effect of your secret consultation so long cõtinued betwen you? surely you have lost a great*

deale more time then this ere now, and so are yee like to doe at this time, for if you both should leave me here alone, and should goe tell the Bishops, that you had lost Frith, *and that he had escaped away from you, I would surely follow you as fast as I could, and would bring them newes of* Friths *finding. Doe you thinke* (saide he) *I am afraid to declare mine opinion to the Bishops of* England, *in a manifest truth?*

Agnes Bongeor.

THis deare Servant of Christ, being condemned to be burned, had prepared her selfe to goe with her fellow Martyrs to the Stake, the same morning they went: but it was her hap, of all the rest, to bee kept backe, in regard her name was wrong writ-

written, to wit, *Agnes Boier*, for *Agnes Bongeor*. What pitious mone this good woman made? how bitterly ſhe wept? what ſtrange thoughts came into her minde? how naked and deſolate ſhe eſteemed her ſelfe? into what plunge of care and deſpaire her ſoule was caſt, it was lamentable to behold? becauſe ſhee went not with her fellowes, to give her life in the defence of her Chriſt and his Goſpell; for of all things in the world ſhee leaſt expected this reſtraint: For that very Morning in which ſhee was kept backe from burning, ſhe had put on a Smocke, which ſhe had prepared onely for that purpoſe: and alſo having a little Infant ſucking on her, ſhee likewiſe ſent it away to another Nurſe, ſo little looked ſhe for life. Being in this great perplexity of minde, a friend of hers came

to

to her, demanding of her, whether *Abrahams* obedience was accepted before God, for ſacrificing his Son *Iſaak*, or in that hee would have offered him? Vnto which, ſhe made this anſwer, I know that *Abrahams* will, before God, was allowed for the deed, for hee would have done it, if the Angell of the Lord had not ſtaied him: but I (ſaid ſhe) am unhappy, the Lord thinkes mee not worthy of this dignity, and therefore *Abrahams* caſe and mine is not alike.

Friend. Why? you were reſolved to goe with your company, if God had beene ſo pleaſed.

Agnes. *Yes with all my heart, and for that I went not with them, it is my chiefeſt griefe.*

Friend. Deare Siſter, I pray thee conſider *Abraham* and thy ſelfe well, and thou ſhalt ſee, thou nothing differeſt from

from him at all.

Agnes. *Alas, Sir, there is a farre greater matter in* Abraham *then in mee: for* Abraham *was tryed with the offring of his child, but ſo am not I; our caſes therefore are not alike.*

Friend. Good Siſter, weigh the matter indifferently: *Abraham,* I grant, would have offred his owne Son: and have not you done the like in your little ſucking Babe, which you were content to part with? *But conſider, that whereas* Abraham *was commanded but to offer his Son, you are heavy and perplexed, becauſe you cannot offer your ſelfe; which goeth ſomewhat more neere you then* Abrahams *obedience did, and therefore in God ſight and acceptation is aſſuredly no leſſe allowed.* After which talke betweene them, ſhee began a little to ſtay her ſelfe, and gave her ſelfe wholly to the exerciſes of prayer,

and

and reading, wherein ſhee found no little comfort, wayting for the time of her Martyrdome, which at length ſhe obtained.

Thomas Hudſon, Martyr.

SEaman, *Cardman*, and *Hudſon*, being all three faſtened to the Stake, in a Pit, called *Lollards* Pit, without Biſhopsgate, in *Norwich*: *Hudſon* ſuddenly ſlipped from under the Chaine from his two fellowes, to the wonder of many, whereby aroſe much doubtfulneſſe in mens mindes. But ſweet *Hudſon* felt not his Chriſt. Hee felt more in his heart and conſcience, then they could conceive of. In the meane while his two Companions at the Stake, cryed out to comfort him what they could:

could: exhorting him in the bowels of Christ to bee of good comfort. But alas, good soule, he was compassed (God knoweth) with great dolour and griefe of minde, not for his death, but for lacke of feeling the comfort of the holy Ghost, the Comforter. And therefore being very carefull, hee humbly fell on his knees, praying vehemently and earnestly unto the Lord, who at length according to his mercies of old, sent comfort, and then rose he with great joy, as a man new changed, even from death to life, saying: *Now I thanke God, I am strong, & passe not what man can doe unto me.* So went hee to the Stake to his fellowes againe, who all suffered together most joyfully.

Roger

Roger Holland.

HOlland, having leave giuen him to ſpeake, after ſentence pronounced by *Bonner*, Biſhop of *London*, uttered theſe words: *I told you even now, that your authority was from God, and that by his ſufferance you doe theſe things: and now I tell you, God hath heard the praiers of his ſervants which have bin powred out with teares for his afflicted Church, which daily you perſecute, as now yee doe us. But this I dare be bold in God to ſay (which, by his Spirit, I am mooved to ſpeake) that God will ſhorten your hand of cruelty, that for a time you ſhall not moleſt his Saints: and this ſhal you in ſhort time well perceive, my deare Brethren, to bee moſt true: for after this day in this place, ſhal there not be any, by him*

(Bonner

(Bonner *he meanes*) *put to the tryall of Fire and Faggot.* And after that day, was there never any that ſuffred in *Smithfield* for the teſtimony of the Goſpell, God be thanked.

William Pickas.

William Pickas, ſomewhat before his apprehenſion, went into his Garden, and tooke with him a Bible of *Rogers* tranſlation, where hee ſitting with his face towards the South, reading on the ſaid Bible, ſuddenly fell downe upon his Booke betweene 11. and 12. a clocke at noone, foure drops of freſh blood, not knowing from whence they came. Then hee ſeeing the ſame, was ſore aſtoniſhed, and could by no meanes learne from whence they

they ſhould fall: and wiping out one of the drops of blood with his finger, called his Wife, and ſaid, *In the vertue of God, Wife, what meaneth this? Will the Lord have foure Sacrifices? I ſee well enough, the Lord will have blood. His will be done, and grve mee grace to abide the triall.* Afterward hee looked daily to bee apprehended of the Papiſts, which came to paſſe accordingly.

Preſts Wife.

ONe *Preſts* wife, of *Exeter*, being asked of the Biſhop, whether ſhee had an Husband and Children, or not, anſwered, *I have an Husband and Children, & I have them not. So long as I was at liberty, I refuſed neither Husband nor Children: but ſtanding here as I doe,* in

in the cauſe of Chriſt and his Truth, where I muſt either forſake Chriſt, or my Husband; I am content to ſticke onely to Chriſt, my ſpirituall Husband; and to forſake the other.

Being oft-times offered money to relieve her neceſſities, ſhee would for the moſt part refuſe it, ſaying, *That ſhee was going to a Country, where Money beares no Maſtery.*

Elizabeth Yong.

Elizabeth Yong, being committed to cloſe priſon, the Keeper was charged by Doctor *Martin*, in her hearing, to give her one day Bread, and another day Water: to which ſhee made this anſwer, *Sir, if you take away my meat, God (I truſt) will take away my hunger.*

John

John Cardmaker.

MAster *Cardmaker* disputing with one about the Real presence, asked the party whether the Sacrament, (whereof he spake) *had a beginning or no?* which he affirmed. The said Master *Cardmaker* thus inferred thereupon: *If the Sacrament* (saith he) *as you confesse, have a beginning and an ending, then it cannot be God: for God hath neither beginning nor ending:* and so willing him to note it well, he departed from him.

John Bradford.

MAster *Bradford* being sollicited by one *Percivall*

vall Creſwell, to make ſute for him, after many words, ſaid,

Creſ. I pray you let me labour for you.

Brad. *You may doe what you will.*

Creſ. But tell me, what ſute I ſhould make for you.

Brad. *Forſooth, that that you will doe, doe it not at my requeſt, for I deſire nothing at your hands. If the Queene will give me life, I will thanke her. If ſhe will baniſh me, I will thanke her. If ſhe will burne me, I will thanke her. If ſhe will condemne me to perpetuall priſon, I will thanke her.*

¶ Out of a Letter of *Bradfords*, to *Cranmer*, *Ridley*, and *Latimer*.

THis day, I thinke, or to morrow at the uttermoſt, *Hearty* Hooper, *ſincere* Saunders, *and truſty* Taylor, *end their courſe, and receive their Crowne.*

The

The next am I, which hourely looke for the Porter to open me the gates after them, to enter into the desired Rest.

Cranmer Arch-bishop.

SVch was the patience and mildnesse of that worthy Martyr, *Thomas Cranmer*, towards his enemies, that it was growne to a common Proverbe: *Doe my Lord of* Canterbury *a shrewd turne, and then you may bee sure to have him your friend for your labour, while you live.*

Lawrence Saunders.

¶ Out of a Letter written to his Wife.

TO number the mercies of God unto mee in particular,

lar, were to number the drops of water which are in the Sea, the Sands on the ſhore, the Stars in the Skie. O my deare Wife, and yee the reſt of my friends, rejoyce with thankſgiving for this my preſent promotion, in that I am made worthy to magnifie my God, not onely in my life by my ſlow mouth, and uncircumciſed lips, bearing witneſſe unto his truth: but alſo by my blood to ſeale the ſame to the glory of my God, and confirmation of his true Church. *And as yet I teſtifie unto you, that the cõfort of my ſweet Chriſt, doth drive from my fantaſie the feare of death. But if my deare Husband Chriſt doe, for my tryall, leave me alone a little to my ſelfe, alas, I know in what caſe I ſhall be then: but if for my proofe he doe ſo, yet am I ſure hee will not be long or farre from mee. Though he ſtand behind the wall and hide himſelfe, as* Salomon

ſaith

ſaith in his myſticall Song, yet will he peepe in by a creſt to ſee how I doe. He is a very tender-hearted Ioſeph: *though he ſpeake roughly to his brethren, and handle them hardly, yea, and threaten grievous bondage to his beſt-beloved* Benjamin: *yet can he not containe himſelfe from weeping with us, ſuch, ſuch a Brother is our Chriſt unto all, &c.*

¶ Out of another Letter to his Wife.

VVE bee ſhortly to bee diſpatched hence to our good Chriſt. *Amen, Amen.* Wife, I would have you to ſend me my Shirt: you know whereunto it is conſecrated, let it be ſowed downe on both ſides, and not open. *O my heavenly Father, looke upon me in the face of thy Chriſt, or elſe I ſhall not bee*

be able to abide thy countenance, ſuch is my filthineſſe. He will doe ſo, and therefore hee will not be afraid what ſinne, death, hell, and damnation, can doe againſt me.

¶ Out of a Letter written to Mr. ROBERT GLOVER the ſame Morning hee was burned.

OH deare Brother, whom I love in the Lord, being loved alſo of you in the Lord: be merry, and rejoyce for me, now ready to goe up to that mine inheritance, which I my ſelfe indeed am moſt unworthy of, but my deare Chriſt is worthy, who hath purchaſed the ſame for me with ſo deare a price. Oh wretched ſinner that I am, not thankefull unto this my Father, who hath vouchſafed mee worthy to bee

a vessell unto his honour! *But, O Lord, now accept my thankes, though they proceed out of a (not enough) circumcised heart.* Salute all that love us in the truth. Gods blessing be with you alwayes, Amen. *Even now towards the offring up of a burnt Sacrifice; O my Christ, helpe; or else I perish.*

Bishop *Hooper*.

¶ Out of a Letter consolatory, which hee writ to certain godly Brethren taken in *Bow Church-yard* at prayer, and laid in the Counter in *Bread-street*.

REmember what looker on you have, to see and behold you in your sight, God and all his holy Angels, who are ready alwaies to take you

up

up into Heaven, if you be ſlaine in his fight. Alſo you have ſtanding at your backes, all the multitude of the faithfull, who ſhall take courage, ſtrength, and deſire to follow ſuch noble and valiant Chriſtians as you bee. Be not afraid of your adverſaries: for hee that is in you, is ſtronger then he that is in them. Shrinke not, although it be paine to you: your paines bee not now ſo great, as hereafter your joyes ſhall be. Read the comfortable Chapters to the *Rom.* 8. 10, 15. *Heb.* 11. 12. and upon your knees thanke God that ever you were accounted worthy to ſuffer any thing for his names ſake. Reade the ſecond of *Lukes* Goſpell, and there you ſhall ſee how the Shepheards that watched upon their Sheepe all night, as ſoone as they heard that Chriſt was borne at *Bethelem*, by and by they went to

see him. They did not reason or debate with themselves, who should keepe the Wolfe from the Sheepe in the meane time, but did as they were commanded, and committed their Sheepe unto him, whose pleasure they obeyed. So let us, now we be called, commit all other things to him that calleth us. *Hee will take heed that all things shall be well. He will helpe the Husband: hee will comfort the Wife. He will guide the Servants: hee will keepe the house: he will preserve the goods. Yea, rather then faile, if it should lye undone, hee will wash the Dishes, and rocke the Cradle. Cast therefore all your care upon him, for he careth for you.*

¶ O

¶ Out of another Letter of Mr. *Hoopers* to his friends, perſwading them to conſtancy.

IT was an eaſie thing to hold with Chriſt, whiles the Prince and the world held with him: but now the World hateth him, it is the true tryall who be his. In the name, and in the vertue then of his holy Spirit, prepare your ſelves to adverſitie and conſtancy. Let us not runne away when it is moſt time to fight. Remember, none ſhall bee crowned, but ſuch as fight manfully. *You muſt now turne all your cogitations from the peril you ſee; and marke the felicity that followeth the peril: either victory of your enemies in this world, or elſe a ſurrender for ever of your right in the*

inheritance to come. Beware of beholding too much the felicity or misery of the world: for the consideration and too earneſt love or feare of either of them draweth from God. Thinke with your ſelves, the felicity of the world is good: but yet none otherwiſe then it ſtãdeth with the favour of God. It is to be kept: but yet ſo farre forth, as by keeping of it, we loſe not God. It is good abiding & tarrying ſtill among our friends here: but yet ſo, that we tarry not therwithall in Gods diſpleaſure, and to dwell hereafter with Devils in fire everlaſting. There is nothing under God but may be kept, ſo that God, being above all things we have, be not loſt.

Of adverſity judge the ſame. Long impriſonment is painefull, but yet liberty upon evill conditions is more painefull. The priſons ſtink: but yet not ſo much as ſweet houſes, whereas the feare & true honour of God lacketh. Loſſe of goods

goods is great, but losse of Gods grace & favour is greater. I must be alone and solitary: it is better to be alone, & have God with me, then to bee in company with the wicked, and want his presence. I am a poore simple creature, and cannot tell how to answer before such a great sort of Noble and learned men: it is better to make answer before the pompe and pride of wicked men, then to stand naked in the sight of all Heaven and Earth, before the just God at the latter day. I shall dye then by the hands of the cruell man: hee is blessed that loseth his life full of miseries, and findeth the life of eternall joyes. It is paine and griefe to depart from life and friends: but yet not so much, as to depart from Grace and Heaven it selfe. Felicity nor adversity then, can appeare to be great, if it be wayed with the joyes or paine of the life to come.

¶ The tragicall manner of Bishop *Hoopers* burning.

PRayer being ended, he prepared himselfe to the Stake, putting off his Oasts Gowne, requesting the Sherife to see it restored to the Owner. Being in his Shirt, he tooke a point from his Hose himselfe, and trussed it betweene his Legges, where hee had a pound of Gunpowder in a bladder, and under each arme the like quantity delivered him by the Guard. So, desiring the people to say the Lords Prayer with him, and to pray for him, hee went up to the Stake. Being at the Stake, there were brought three Irons to binde him thereto, one for his necke, another for his middle, and the third for his legges

legges. But hee refuſing them, ſaid, *You have no neeed thus to trouble your ſelves: for I doubt not, but God will give ſtrength ſufficient to abide the extremity of the fire:* yet ſuſpecting the frailty and weakeneſſe of the fleſh, I am content ye doe as ye ſhall thinke good.

So the hoope of Iron prepared for his middle, was brought, which being made ſomewhat too ſhort, (his belly was ſo ſwolne by impriſonment) hee ſhrunke and put in his belly with his hand, untill it was faſtned: and, offering to bind his necke and his legs with the other two hoopes, he utterly refuſed them, ſaying, *I am well aſſured I ſhall not trouble you.*

Thus being ready, he looked upon the people, of whom hee might be well ſeene (for being tall, and ſtanding upon a ſtoole) hee could behold round

about him: in every corner viewing nothing almoſt, but weeping and ſorrowfull people. Then lifting up his eyes and hands unto Heaven, hee prayed to himſelfe. Hee that was appointed to make the fire, came unto him, asking him forgiveneſſe.

The Biſhop asking him the reaſon thereof: Oh Sir, (ſaid the man) I am appointed to make the fire. *Therein* (ſaid the Biſhop) *thou nothing offendeſt me: God forgive thee thy ſinnes, and doe thine office.* Then the Reedes were caſt up: two bundles whereof hee received in his owne hands, imbracing and kiſſing them, putting under either arme one of them, ſhewing, with his hand, where he would have the reſt beſtowed, poynting alſo to the place where any lacked.

Then commandement was given to ſet to fire: and ſo it was.

was. But, there being onely ſo many greene Faggots as two Horſes could carry on their backes, it kindled not by and by, being a pretty while before it tooke the Reedes upon the Faggots. At laſt, it burned about him, but the winde having ful ſtrength in that place, it blew the flame away from him, ſo as in a manner he was but touched thereby.

Within a ſpace after, a few dry Faggots were brought, and a new fire kindled therewith, for they had no more Reedes; which burned at the nether-parts, but had ſmall power above: ſaving it did a little burne and ſcortch his haire and skinne. In which time he mildly prayed, *O Jeſu, the Sonne of* David, *have mercy upon me, and receive my ſoule.*

The ſecond fire being ſpent, he wiped both his eyes with his

his hands, and looking upon the people, with a milde voice ſaid, *For Gods love (good people) let me have more fire.*

The third fire was kindled, which growing more extreme, the bladder of Gunpowder brake, which, becauſe the winde had ſuch power, did him ſmall good. Then hee prayed, *Lord Ieſu have mercy upon me, Lord Ieſu receive my ſpirit.* Which were the laſt words hee was heard to utter. Being black in the mouth, and his tongue ſwolne that hee could not ſpeake, yet his lips went, till they were ſhrunke to the gummes: knocking his breſt with his hands, till one arme fell off, and knocked ſtill with the other, what time the fat, water, and blood dropped out at his fingers ends, untill by renewing the fire, his ſtrength was gone, his hand cleaving faſt to the Iron upon his

his breſt. So, immediatly bowing forward, hee yeelded up his ſpirit.

The words of *Authony Perſons* at the Stake.

NOw welcome mine owne ſweet Wife: for this day ſhalt thou and I be married together in the love and peace of God.

Filmers comfortable words to his fellowes.

BE merry, my Brethren, and lift up your hearts unto God, for after this ſharp breakefaſt, I truſt we ſhall have a good dinner in the Kingdome of Chriſt our Lord & Redeemer. At the which words, *Teſtwood* lifting up his hand and eyes to Heaven, deſired

fired the Lord above to receive his ſpirit; and *Anthony Perſon* pulling the ſtraw unto him, laid a good deale thereof upon the top of his head, ſaying: *This is Gods Hat: now am I dreſſed like a true Souldier of Chriſt, by whoſe merits onely, I truſt this day to enter into his ioy.*

The manifold troubles which Richard Woodman *paſſed thorow; declared out of a Letter of his.*

I Have no miſtrnſt, by Gods helpe, but that all the world ſhall ſee and know, that my blood ſhall not bee deare in mine owne ſight, whenſoever it ſhall pleaſe God to give my adverſaries leave to ſhead it. I doe earneſtly beleeve, that God, which hath begun this good worke in mee, will performe

forme it to the end, as hee hath given me grace, and will alway, to beare this easie yoke, and light burthen, the which I have alwayes found, I praise my Lord God: for, when I have beene in prison, wearing one while bolts, otherwhiles shackles, otherwhile lying on the bare ground, sometimes sitting in the stocks, sometimes bound with cords, that all my body hath beene swolne, much like to bee overcome, for the paine that hath beene in my flesh; sometimes faine to lye without in the Woods and Fields, wandring to and fro: few, I say, that durst to keepe my company, for feare of the Rulers; sometimes brought before the Iustices, Sherifes, Lords, Doctors and Bishops, sometime called Dog, sometime Devil, Heretique, Whoremonger, Traytor, Theefe, Deceiver, with divers other such like,

like, yea, & even they that did eate of my bread, that ſhould have been moſt my friends by nature, have betrayed me: yet for all this, I praiſe my Lord God, that hath ſeparated mee from my mothers wombe, all this that hath happened to me, hath beene eaſie, light, and moſt delectable and joyfull of any treaſure that ever I poſſeſſed: for, I praiſe God, they are not able to prove one jot or tittle of their ſayings true, but that way that they call hereſie, I ſerve my Lord God, and at all times, before whomſoever I have beene brought, God hath given mee mouth and wiſedome, where-againſt all my adverſaries have not beene able to reſiſt, I praiſe God therefore.

A note, as touching the thirteene burned at Stratford *the Bow.*

THeſe thirteene were diuided there, & put into two chambers: then the Sherife came to the one part, and told them that the other part had recanted, and were ſaued: exhorting them to doe the like, and not to caſt away themſelues. They anſwered, Their faith was not builded on man, but on Chriſt crucified. When hee could not prevaile with them, hee went to the other place, and told them their fellowes had recanted, and were ſaued, counſelling them not wilfully to caſt away themſelues. Vnto whom, they anſwered as their fellowes had done. When he ſaw his purpoſe diſappointed, hee cauſed them

them to bee brought forth to the fire: who joyfully kiſſed the Stake, and ſo were burned all in one fire, with ſuch love one towards another, and conſtancy in our Saviour Chriſt, as was wonderfull.

God gives ſtrength many times, where moſt weakeneſſe is.

AGnes Potten, and *Joane Trunchfield* being priſoners together, the ſaid *Joane Trunchfield* ſeemed nothing ſo ardent and zealous as *Pottens* Wife was: but comming to the Stake, and ſeeing nothing but preſent death before her, ſhe much exceeded the other in joy and comfort, and yet both of them ſuffered ſo joyfully, as was wonderfull in their eyes that beheld their end.

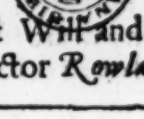
A briefe

A briefe Narration of Sir George Blagues *troubles.*

THis Sir *George*, being one of King *Henry* the eights privy Chamber, being falſely accuſed by Sir *Hugh Caverly*, and Maſter *Littleton*, was ſent for by *Wriſly*, Lord Chancelour, the Sunday before *Anne Askew* ſuffered, and the next day was carried to Newgate, and from thence to Guild-hall, where he was condemned the ſame day, and appointed to be burned on the Wedneſday following. The words which his Accuſers laid unto him, were theſe: *What if a Mouſe ſhold eat the bread? Then by my conſent they ſhould hang up the Mouſe.* Whereas indeed, theſe words hee never ſpake, as to his lives end he proteſted. But the truth, as

as hee ſaid, was this; That they craftily to undermine him, walking with him in *Pauls* Church, after a Sermon of Doctor *Crome*, asked if hee were at the Sermon? and hee ſaid, Yea. I heard (ſaid Maſter *Littleton*) that hee ſaid in his Sermon, *That the Maſſe profiteth neither for quicke nor dead.* No, ſaid Mr. *Blague, wherefore then? belike for a Gentleman, when hee rides a hunting, to keepe his horſe from ſtumbling.* And ſo departing each from other; hee was forthwith apprehended and condemned to be burned. When the newes thereof came to them of the Priuy Chamber, the King hearing them whiſpering together (which hee could never abide) commanded them to tell him the matter. Whereupon the matter being opened, & ſute made to the King, eſpecially by the good Earle of *Bedford*, then Lord

Lord Privie-Seale; the King being ſore offended, that they ſhould come ſo neere him, as into the Privy-Chamber, without his knowledge, ſent for *Wriſly*, commanding him to draw out his pardon himſelfe: and ſo was he ſet at liberty. Who comming after into the Kings preſence: Ah my Pig, ſaid the King to him (for ſo he was wont to call him) art thou there? *Tea* (ſaid hee) *if your Maieſty had not beene better to me then your Biſhops were, your Pigge had beene roſted ere this time.*



The laſt Will and Teſtament of Doctor *Rowland Taylor.*

I Say to my wife and to my children: The Lord gave you unto me, & the Lord hath taken me from you, & you from me: bleſſed be

be the Name of the Lord. I beleeue they are bleſſed that dye in the Lord God careth for Sparrowes, and for the haires of our heads. I have ever found him more faithful & favourable, then is any Father or Husband. Truſt ye therefore in him, by the meanes of our deare Saviour Chriſts merits: beleeve, love, feare, & obey him: pray to him, for hee hath promiſed to help. Count me not dead, for I ſhall certainely, live, & never die. I goe before you, & you ſhall follow after to our long home. I goe to the reſt of my Children, *Suſan, George, Ellen, Robert, Zachary:* I have bequeathed you to the onely Omnipotent.

I ſay to my deare friends of *Hadley*, and to all other which have heard me preach, that I depart hence with a quiet conſcience, as touching my doctrine; for the which I pray you thanke God with me: for after my ſmall Talent, I have decla-

declared unto you thoſe Leſſons I gathered out of Gods bleſſed Booke, the Bible. If I therefore, or an Angell from Heaven, ſhould preach unto you any other Goſpell then that yee have received, *Gods great curſe upon that Preacher.*

Beware, for Gods ſake, that ye deny not God, neither decline from the Word of *Faith*, leſt God decline from you, and ſo ye doe everlaſtingly periſh.

For Gods ſake beware of Popery: for though it appeare to have in it unity, yet the ſame is in vanity, and Antichriſtianity, and not in Chriſts faith and verity.

Beware of ſinne againſt the holy Ghoſt, now after ſuch a light opened ſo plainely and ſimply, truely, thorowly and generally to all *England.*

The Lord grant all men his good and holy Spirit, increaſe of wiſedome, contemning this wicked world, hearty deſire to be

be with God, and the heavenly company, through Ieſus Chriſt our onely Mediatour, Advocate; Righteouſneſſe, Life, Sanctification, and onely Hope. *Amen, Amen*, pray, pray.

Rowland Taylor, *departing hence in ſure hope without all doubting of eternall ſalvation, I thanke God my heavenly Father, through his Son Chriſt, my certaine Saviour.*

John Warren Vpholſter.

IN the confeſſion of his Faith, hath this ſweet ſpeech, *Without Chriſt no heavenly Gift is given, nor ſinne forgiven.*

Alice

Alice Binden.

SHee being at the Stake, tooke forth a Shilling of *Philip* and *Mary*, which her Father had bowed and ſent her, (when ſhee was firſt ſent to priſon) deſiring her Brother (there preſent) to returne the ſame to her Father againe, with obedient ſalutation: and to tell him, *It was the firſt piece of money that he ſent her after her troubles began, which (as ſhe proteſted) ſhe had kept, and now ſent him: to do him to underſtand, that ſhe never lacked money while ſhee lay in priſon.*

And yet what extremity ſhee endured in priſon, this briefe Relation following may teſtifie. Her conſtancy being ſuch in the profeſſion of the truth, that ſhee could no

way be removed from it; her fond Husband (who first had procured her imprisonment, and had also taken money of the Constable to carry her to prison himselfe) told the Bishop, that shee had a Brother, called *Richard Hale*, whom, if his Lordship could keep from her, she would turne: for hee comforteth her (said he) and giveth her money, and perswadeth her not to relent.

This Counsell being as soone apprehended as tendred; was forthwith put also in execution. For therefore the Bishop gave commandement shee should bee committed to his prison, called *Maudaies hole*, giving also straight charge, that if her Brother at any time came at her, he should be laid hold on.

This Prison was within a Court, where the Prebends Chambers were, being a Va[ult] beneath

beneath the ground, and the Window being inclosed with a Pale, of height, by estimation, foure foot and a halfe, and distant from the same, three foot; so that she, looking from beneath, might onely see such as stood at the Pale. Her Brother in the mean while, sought her, with no lesse danger of life, then diligence. But in regard of many impediments, hee could never know where she lay, till comming, by Gods unsearchable providence, very early thither in a morning (her Keeper being then gone to Church to ring, for he was Bell-ringer) chanced to heare her voice, as shee powred out her sorrowfull complaints unto God, saying the Psalmes of *David*: in which place he could none otherwise relieve her, but by putting money in a loafe of bread, and sticking the same on a Pole, and so reached

it unto her; for neither with meat nor drinke could he ſuſtaine her. And this was five weekes after her comming thither. All which time no creature was knowne to come at her, more then her Keeper.

Her lying in that Priſon was onely upon a little ſhort ſtraw, betweene a paire of Stockes and a ſtone wall: being allowed three farthings a day; that is, a halfe penny Bread, and a farthing drinke: neither could ſhe get any more for her money: wherefore ſhe deſired to have her whole allowance in bread, and uſed water for her drinke. Thus did ſhe lye nine weekes, during all which time, ſhee never changed her appareſl, whereby ſhee became at the laſt, a moſt pittious loathſome creature to behold.

At her firſt comming into this place, ſhee did grievouſly bewaile her ſtate, with great ſor-

sorrow and lamentation, reasoning with her selfe:

Why her Lord God did with so heavy justice, suffer her to be sequestred from her loving fellowes, into so extreme misery? In these dolorous mournings did shee continue, till on a night, as she was in her sorrowfull supplications, rehearsing this Verse of the Psalme: *Why art thou so heavy, O my soule?* And againe, *The right hand of the Lord can change all this:* Shee received comfort in the middest of her miseries, and after that continued very joyfull untill her deliverance from the same.

In March following, the Bishop called her before him, demanding of her, whether she would goe home, and goe to Church or no, promising her great favour if she would be reformed?

To whom she answered, *I thinke, and am throughly perswaded,*

ded, by the great extremity that you have already shewed me, that you are not of God, neither can your doings be godly, and I see (saith she) *that you seeke my utter destruction*; shewing how lame she was of the cold shee had taken, and for lacke of food while shee lay in that painefull prison.

Then did the Bishop deliver her from that filthy hole, and sent her to West-gate, where, after she had beene changed, and for a while, beene cleane kept, her skin did wholly peele and scale off, as if shee had beene poysoned with some mortall Venome; where shee continued till the nineteenth day of June, on which day she was bereaved of life by the terrible Fire.

One thing more, touching this good woman, is to be noted; that while she was in prison, she practised with a pri-

son-

son-fellow of hers, the Wife of one *Peskin*, to live both of them, with two pence halfepenny a day; to try thereby how well they could sustaine penury and hunger, before they were put to it: for they had heard, that when they should remove from thence to the Bishops Prison, their allowance should be but three farthings a day apiece, and thus they lived fourteene dayes ere she was removed.

¶ *Thomas Watts* his farewell to his Wife and Children.

After his private prayer made to himselfe, hee came to his Wife and sixe Children, being there, and said these words in effect: *Wife, and my good Children, I must now depart away from you. Therefore*

henceforth know I you no more: but as the Lord hath given you unto me, so I give you againe, unto the Lord; whom, I charge you, see you obey, and feare him; and beware yee turne not to this abominable Papistry, against the which anon you shall see mee, by Gods grace, give my blood. Let not the murthering of Gods Saints cause you to relent, but take occasion thereby to bee the stronger in the Lords quarrell, and I doubt not but hee will bee a mercifull Father unto you. In the end hee bade them farewell, and kissed them all, and was carried to the fire.

Of Bradfords Mementoes to the Lord *Russell*, afterwards called, The good Earle of *Bedford*.

REmember Lots *Wife which looked backe. Remember that*

none

none are crowned, but such as strive lawfully. Remẽber, Francis Spira. *Remẽber, that al you have, is at Christs commandement. Remember, he lost more for you, then you can lose for him. Remẽber that it is not lost, which you lose for his sake: for you shall find much more here & elsewhere. Remember you shal dye; when, where, and how, ye cannot tell. Remember that the death of Sinners is terrible. Remember that the death of Gods Saints is precious in his sight. Remember, the multitude goeth the wide way, which windeth to woe. Remẽber, the straight way which leadeth to Life, hath but few Travellers in it. Remember, Christ biddeth you enter in thereat. Remember, he that trusteth in the Lord, shal receive strength to stand against all the assaults of his enemies.*

Be certaine, all the haires of your head are numbred. Bee certaine, your good Father

hath appointed your bounds, over which the Devill dare not looke. Commit your selfe to him: he is, hath beene, and will be your helper. *Let Christ be your marke and scope to pricke at: Let him be your patterne to worke by: Let him be your ensample to follow: give him, as your heart, so your hand: as your mind, so your tongue: as your Faith, so your feet*; And let his Word be your Candle, to goe before you in all matters of Religion. Blessed is he that *Walketh* not to these Popish prayers, nor *Standeth* at them, nor *Sitteth* at them: glorifie God both in Soule and Body.

Fifteene short Sentences left by *Robert Smith*, Martyr, to *Anne Smith*, his Wife.

SEeke first to love God, deare Wife, with your whole

whole heart, and then it ſhall be eaſie for you to love your Neighbour.

2 Bee friendly to all creatures, but eſpecially to your owne Soule.

3 Bee alwayes an enemy to the Devill and the world, but chiefly to your owne fleſh.

4 In hearing of good things, joyne the eares of your head and heart together.

5 Seeke unity and quietneſſe with all men, but ſpecially with your conſcience: for it will not eaſily be pacified.

6 Love all men, but ſpecially your enemies.

7 Hate the ſins that are paſt, but eſpecially thoſe to come.

8 Bee as ready to further your enemy, as he is to hinder you, that ye may be the Childe of God.

9 Defile not that which Chriſt hath clenſed, leſt his blood be laid to your charge.

10 Re-

10 Remember that God hath hedged in your tongue with the teeth and lips, that it might ſpeake under correction.

11 Bee ready at all times to looke to your brothers eye, but eſpecially to your owne eye. For hee that warneth another of that he himſelfe is faulty, giveth his neighbour the cleere Wine, and himſelfe the dregs.

12 Beware of riches and worldly honour: for without underſtanding, prayer, and faſting, it is a ſnare, and like to conſuming fire, of which if a man take a little, it will warme him, but if too much, it will conſume him.

13 Shew mercy to the Saints for Chriſts ſake, and Chriſt ſhall reward you for the Saints ſake.

14 Among al other priſoners, viſit your owne ſoule: for it is incloſed in a perillous priſon.

15 If

15 If you love God, hate evill,&c.

Your Husband,
Ro. Smith.

If yee will meet
with me againe,
Forſake not Chriſt
for any paine.

A note of *Thomas Iveſon.*

BEing earneſtly travelled withall to recant, he ſaid in this wiſe, *I would not recant, nor forſake my beliefe, for all the goods in* London. *I doe appeale to Gods mercy, and will bee none of your Church, nor will ſubmit my ſelfe to the ſame. And what I have ſaid, I will ſay againe: And if there came an Angell from Heaven to teach mee any other Doctrine then that I now hold, I would not beleeve him.*

A note

A note touching the zeale of the faithfull Christians in *England*, before the name of *Luther* was heard of.

Anno 1518.

CErtes the fervent zeale of those Christian dayes seemed much superiour to these our dayes and times; as manifestly may appeare by their *sitting up all night, in reading, and hearing of the Word:* Also by their *expences and charges* in buying Bookes of English. Of whom, *some gave five Markes*, some more, some lesse, for a Booke. *Some gave a load of Hay for a few Chapters of St.* Iames, or for somewhat of S. *Pauls* Epistles in English, in which rarity of good Bookes, and want of teachers, this one thing is greatly to be marvelled at; namely, to consider in the

the Regiſters, how that the Word of Truth notwithſtanding did multiply ſo exceedingly as it did, amongſt them. But ſee here the wonderfull working of Gods mighty power: For ſo (ſaith Maſter *Fox*) I obſerve in reading the Regiſters, *How one Neighbour reſorting and conferring with another; eftſoones a few words of the firſt or ſecond talke, did winne and turne their mindes to that whereto they deſired to perſwade them, touching the truth of Gods word, and his Sacraments. To ſee their travels, their earneſt ſeeking, their burning zeales, their readings, their watchings, their ſweet aſſemblies, their love and concord, their godly living, their faithful meaning, may make us in theſe our daies to blush for ſhame.*

The name by which they were knowne one to another, was, *The knownmen, the juſt-faſt men.* Among theſe, was one *Thomas*

Thomas Man, Martyr, commonly called Doctor *Man*: who confeſſed he had turned ſeven hundred people to his Religion and Doctrine, for which he thanked God.

¶ Many lets will meet us in our way to Heaven-ward.

M. *Hooper* out of a Letter to Miſtris *Warcope*.

DEare Siſter, take heed; you ſhall in your journey towards Heaven, meet with many a monſtrous beaſt: you had need therefore to have the Salve of Gods Word ready at hand. *You ſhall meet Husband, Children, Lovers and Friends, that ſhall be very lets and impediments to your purpoſe. You ſhall meet with ſlander and contempt of the world; and ſhall bee counted ungracious and ungodly:* you ſhal meet with *cruell tyranny*, to vex you with all extremity; you ſhall

ſhall now and then ſee *the troubles of your conſcience, and feele your owne weakeneſſe:* you ſhall heare, that you be curſed of the Romiſh Catholike Church, with ſuch like terrours. *But pray to God, and follow the Star of his Word, and you ſhall arrive at the port of eternall ſalvation, by the onely merit of Jeſus Chriſt.*

¶ Our beſt wiſedome is, to let our God to be wiſe for us.

DEarely beloved, if we be contented to obey Gods will, and, for his commandements ſake, to ſurrender our goods, and our lives to bee at his pleaſure, it makes no matter whether we keepe goods and life, or loſe them. *Nothing can hurt us that is taken from us, for Gods cauſe; nor nothing can*

at

at length doe us good, that is preserved contrary to his will. Let us wholly suffer God to use us and ours after his holy wisedome; and beware we neither use nor governe our selves contrary to his Word, by our owne wisedome; for if wee doe, our wisedome will at length prove to be foolishnesse. *It is kept to no good purpose, which is kept against Gods Commandements: It can by no meanes be taken from us, which he would should tarry with us. Hee is no good Christian, that useth himselfe and his, as worldly meanes serveth: for he that so doth, shall have as many changes, as chanceth in the world. To day with the world, he shall like and praise the truth of God: to morrow, as the world will, so will hee like and praise the falshood of man. To day with Christ, to morrow with Antichrist, &c.*

¶ Vn-

¶ Vnmortified men, and women, no meet creatures for God.

OVt of another of his Letters (he saith) That before a Christian can bee brought to perfection, he must first bee brought to nothing. To what loathsomenesse (saith hee) yea to what abhorring comes our meat and drinke, before they worke their perfection in us? From life they be brought to the fire, & cleane altered from that they were, being alive: from the fire to the trencher, and all to hacked: from the trencher to the mouth, and as small ground, as the teeth can grinde them: and from the mouth into the stomack, and there so boyled and digested before they nourish, that

that whosoever saw the same, would lothe and abhorre his owne nourishment, before it can come to his perfection. Is it then any marvell if such Christians as God delighteth in, be so mangled and defaced in this World, *which is the Kitchen and Mill,* to boyle and to grinde the flesh of God's people in, till they atchieve their perfection in the World to come? *Raw flesh is not meat wholesome for man: and unmortified men and women be no creatures fit for God.*

¶ A note touching the manly resolution of Doctor *Taylor*, in standing to the truth.

DOctor *Taylor* being sent for by a Letter missive, to appeare before *Stephen Gardiner*, Bishop of *Winchester*, then Lord

Lord Chancellor of *England*, upon his allegiance to answer such complaints as were made against him; and earnestly sollicited by some of his welwillers, to depart the Realme for a time, and so to preserve himselfe for a further good; made them this answer: *Deare friends, I most heartily thanke you for the tender care you have of me, but, oh, what would you have me to doe? I am old, and have already lived too long to see these terrible and most wicked dayes. Flie you, and doe as your conscience leadeth you. I am fully determined (with Gods grace) to goe to the Bishop, and to his beard to tell him that he doth naught. God shall well hereafter raise up teachers of his people, which shall with much more diligence & fruit teach them, then I have done: For God will not forsake his Church, though now for a time he trieth and correcteth us, and not without just cause.*

As

As for me, I beleeve before God, I shall never be able to doe God so good service as I may do him now: nor I shal never have so glorious a calling as now I have, nor so great mercy of God proffered me, as is now as this present: For what Christian man would not gladly dye against the Pope and his adherents? I know, that the Papacy is the Kingdome of Antichrist, altogether full of lyes, altogether full of falshood: So that all their doctrine, from Christs-Crosse bee my speed, and St. Nicholas, *unto the end of their Apocalypse, is nothing but Idolatry, superstition, errours, hypocrisie, and lyes.*

Doctor *Taylor*, having made his appearance before the Bishop of *Winchester*, *Stephen Gardiner*; the Bishop greeted him with this welcome: Art thou come, thou Villaine? How dareſt thou looke me in the face? knoweſt thou who I am?

Yes, I know who you are, ſaid

ſaid Doctor *Taylor*, You are Doctor *Stephen Gardiner*, Biſhop of *Wincheſter*, Lord Chancelor of *England, and yet but a mortall man, I trow.* But if I ſhould be afraid of your Lordly lookes, why feare you not God, the Lord of us all? *How dare you for ſhame looke any Chriſtian man in the face, ſeeing you have forſaken the truth, denyed our Saviour Chriſt and his Word, and done contrary to your oath in writing?* With what countenance will you appeare before the Iudgement Seate of Chriſt, to anſwer to your Oath made, firſt unto that bleſſed King of famous memory, King *Henry* the Eighth, and after that, to bleſſed King *Edward* the Sixth his Sonne?

Tuſh, tuſh, ſaith the Biſhop, that was *Herods* Oath, unlawfull, and therefore to bee broken.

You ſhall not be ſo diſcharged

ged of it (ſaid Doctor *Taylor*) before Chriſt, who doubtleſſe will require it at your hands as a lawfull Oath, made to your Liege Lord and Soveraigne, the Kings Majeſty: from whoſe obedience no man can aſſoyle you, neither the Pope, nor none of his.

¶ The mournfull complaint of Chriſts ſcattered Sheepe, for the loſſe of their faithfull Shepheard, Doctor *Taylor*.

AT his comming thorow *Hadley*, the ſtreetes were beſet on both ſides with men and women of the Towne and Countrey, waiting to ſee him, whom when they beheld ſo led to death, with weeping eyes, and lamentable voyces, they cryed, ſaying one to another, *Ah good Lord! There goes our*

our good Shepheard from us, that ſo faithfully hath taught us, & ſo fatherly hath cared for us, &c. O mercifull God, what ſhall we poore ſcattered Sheepe doe? What ſhall become of this wicked world? Good Lord ſtrengthen & comfort him. To whom Doctor *Taylor* evermore anſwered: *Good people, I have preached to you Gods Word and Truth, and come this day to ſeale it with my blood.* Hee, preparing himſelfe alſo to the fire, ſaid, *Good people, I have taught you nothing but Gods holy Word, & thoſe leſſons I have taken out of Gods bleſſed Booke the Bible, and come hither this day to ſeale it with my blood*

The holy Martyrs ſuſtained not onely hard meaſure at the hands of their Perſecutors, but of their Officers alſo.

Being at the Stake, one *Warwik* caſt a Faggot at him, which light upon his face, and ſo hurt

him, that the blood ran downe his visage. Then (said Doctor *Taylor*) *O friend, I have hurt enough, what needed that?*

The like homely usage had he at the hands of one *Homes*, Yeoman of the Guard; who had used him unkindly and churlishly by the way, who, with a Waster, gave him a cruell blow upon the head, for saying (as you heard) I have taught you nothing but the Truth, and am come to seale it with my blood.

¶ His valiant and quiet enduring of the fire.

Fire being set unto him, holding up both his hands, hee called upon God, and said, *Mercifull Father of Heaven, for Iesus Christ my Saviours sake, receive my soule into thy hands.* So stood

ſtood hee, without either crying or mooving, with his hands folded together, till one *Soyce*, with an Halbard, ſtrucke him on the head, that the braines fell out, and the dead Corpſe fell downe in the fire.

The piety and charity of *Thomas Tomkins*.

THis *Tomkins* was a Weaver by his Occupation, dwelling in *Shorditch*, who was of ſo godly and devout a diſpoſition, that if any had brought him a Webbe, as ſometime hee had three or foure in a day, hee would alwayes begin with prayer: or, if any had come to talke with him of any matter, hee would likewiſe firſt begin with praier. And if any had come to have borrowed mony of him,

he would ſhew him ſuch money as he had in his Purſe, and bid him take it: and when it was repayed backe againe, hee would bid them keepe it longer, if they needed, while they were better able to pay him.

¶ *Bonner* would beat his priſoners with his fiſt.

Which, becauſe it disfigured him, the Biſh. gave a Barber twelve pence to ſhave him, adding that then hee would looke like a Catholike.

DVring the time that the ſaid *Tomkins* was priſoner with *Bonner*, which was halfe a yeere, hee was ſo rigorous to the poore man, that hee beat him ſhamefully about the face, whereby his face was ſwelled; and not content with that, he plucked off a piece of his beard: but the rage of this Biſhop was not ſo great againſt him, but the conſtancy of the party was much greater, with patience to beare it.

Bonner

Bonner ſetteth his Priſoner to worke.

BOnner, having this *Tomkins* with him Priſoner at *Fulham*, in the Moneth of Iuly, ſet him with his other folkes, to make Hay, and ſeeing him to labour ſo well, the Biſhop ſitting him downe, ſaid, Well, I like thee well, for thou laboureſt hard; I truſt thou wilt bee a good Catholique. My Lord, ſaid the poore man, *Saint Paul* ſaith, *Hee that will not labour, let him not eate. Ah, I ſee* (ſaid Bonner) *that Paul is a great man with thee.*

Bonner burnes the hand of his Priſoner.

BOnner perceiving the invincible conſtancy of this *Thomas Tomkins*, and being exceedingly vexed therewith, having with him at *Fulham*, that time Maſter *Harpsfield*, Maſter *Pendleton*, and *Chadſey*; *Tomkins* was called for before him, who ſtanding, as he was wont, in defence of his faith, the Biſhop fell from beating to burning: thinking, by letting him haue ſome fore-taſte of the paine, to make him leave the defence of the truth hee had received: For, having there by him, a Taper, or Wax-candle, of 3. or 4. wickes ſtanding upon the Table, he tooke him by the fingers, and held his hand directly under the flame;

flame; in which burning, hee never ſhrunke, till the veynes ſhrunke, and the ſinewes braſt; inſomuch, that the water did ſpirt into Maſter *Harpsfields* face: who having ſome remorſe, beſought the Biſhop to ſtay, ſaying, hee had tryed him enough.

This burning was in the B. Hall at Fulham.

As the paine of the Martyrs increaſed, ſo did their comfort.

THis *Thomas Tomkins* reported to one *James Hinſe*, that whileſt his hand was thus in burning, his ſpirit was ſo rap't up within him, that he felt no paine.

Out of the mouth of Babes, and ſucklings, God ordaines ſtrength.

I Ohn Laurence, Prieſt, having his legges ſore worne with Irons, and his body weakened with ill keeping, was borne to the Fire in a Chaire, in which as he ſate, young children came about the fire, crying as well as they could, *Lord, ſtrengthen thy ſervant, and keep thy promiſe, Lord, ſtrengthen thy ſervant, and keepe thy promiſe.*

God turnes the ſhew of weakneſſe in his ſervants, ſometimes to his great glory.

They ſuffered together in Smithfield.

M Aſter Cardmaker, being come with *John Warne*, Vp-

Vpholſter, to the place where they ſhould bee burned, was called aſide by the Sherifes: who talked with him ſecretly ſo long, that in the meane while, *Warne*, his fellow-Martyr, had made his Prayer, was chained to the Stake, and had Wood and Reede ſet about him, ſo that nothing wanted but the fiering: ſtill ſtood *Cardmaker*, talking with the Sherifes.

The people, which before had heard, that *Cardmaker* would recant, and beholding this his ſtay, were in a marvellous dumpe & ſadneſſe, thinking no leſſe, but he would indeed now recant at the burning of *Warne*.

At length *Cardmaker* departed from the Sherifes, & came towards the Stake, and in his garments as he was, kneeled downe, and made a long praier in ſilence to himſelfe: yet the

people confirmed themselves in their fantasie of his recantation, seeing him praying secretly in his garments, and no semblance of any burning.

His prayer ended, he rose up, put off his clothes unto his shirt, went with bold courage to the Stake, sweetly kissed it: He tooke *Warne* by the hand, & comforted him in the Lord, and so gave himselfe also to the Stake most gladly.

The people seeing this so suddenly done, contrary to their fearefull expectation, as men delivered out of so great a doubt, *cryed out for joy, with so great a shout, as hath not lightly been heard a greater. saying, The Lord bee praised: the Lord strengthen thee*, Cardmaker, *the Lord Iesus receive thy spirit.*

And this continued while the executioners put fire to them, and they both passed tho-

thorow it, to the blesſed reſt and peace among the reſt of Gods holy Saints and Martyrs.

The Righteous are as bold as a Lion.

I *On Ardley*, being ſollicited and urged by *Bonner* to recant, he conſtanly ſtanding to the profeſſion of his Religion, gave him this anſwer, My Lord (ſaid hee) neither you nor any of your Religion, 'is of the Catholike Religion, for you be of a falſe faith: and I doubt not but you ſhall be deceived at length; beare as good a face as you can: you have ſhed innocent blood, you have killed many, & yet ye goe about to kill me: *But if every haire of my head were a man, I would ſuffer death in that opinion and faith I now ſtand in.* Being yet further preſſed

preſſed to turne to the unity of their Church, he anſwered: *No, God forbid, that I ſhould doe ſo, for then I ſhall loſe my ſoule.*

See the like anſwer of *William Sparrow.*

The wicked flie, when none purſueth them.

THe Biſhop ſitting in his Conſiſtory, and being ſet into an heat with the ſtout anſwer of this *John Ardley*, and *John Simpſon*; burſt out in his loud & angry voyce, *Have him away, Have him away.* Much people at this time were aſſembled below to heare the iſſue, ſo that the Conſiſtory being not able to hold them, many weere faine to ſtand below in the Church. Now the day being farre ſpent, and the people hearing thoſe words, *Have him away*, thinking that the priſoners had received their

Have him away.

their judgement; being deſirous to ſee them had to Newgate, ſevered themſelves, one running one way, and another another way, *which cauſed ſuch a noiſe in the Church, that they in the Conſiſtory were all amazed, & marvelled what it ſhould meane.* The Biſhop alſo being afraid of this ſudden ſtirre, asked what there was to doe? The ſtanders by anſwering, ſaid, That there was like to bee ſome tumult, for they were together by the eares.

When the Biſhop heard this, by and by he tooke him to his heeles, and leaving his ſeat, hee with the reſt of that Court haſted with all ſpeed poſſible to recover the doore which went into the Biſhops houſe; But the reſt recovering the doore before nim, being lighter of foot, thronging haſtily to get in, kept my Lord out, and cryed, *Save my Lord, Save*

They were in feare, where no fearewas.

Save my Lord, but meaning fitſt to ſave themſelves, if any danger ſhould come.

The faithfull count not their lives deare unto them for Chriſt.

AN example whereof we have in the godly Martyr, Maſter *Thomas Hawkes*, who being with many faire words exhorted by Biſhop *Bonner*, to returne againe to the boſome of the Mother Church, replyed, No, my Lord, that will I not: *For if I had an hundred bodies, I would ſuffer them all to be torne in pieces, rather then I would abjure or recant.*

The

The Godly are more then Conquerours, in the torments they ſuffer for Chriſt.

THis well appeares by this Relation following. There came to Maſter *Hawkins* a little before his Martyrdome, certaine of his familiar friends & acquaintance, who ſeemed not a little to be confirmed by the example of his conſtancie and godly talke: and yet being feared on the other ſide with the ſharpeneſſe of the puniſhment prepared for him, privily deſired him, that in the midſt of the flame, hee would ſhew them ſome token, if hee could, whereby they might be the more certaine, *whether the pain of burning were ſo great, that a man might not therein keep his minde*

minde quiet and patient; which thing hee willingly promiſed them to doe: and ſo it was agreed, that if the paine were tolerable and might be ſuffred, hee ſhould lift up his hands above his head toward Heaven before he gave up the ghoſt.

Not long after, the houre being come, in which hee was to ſuffer, fire being put unto him, after his ſpeech was taken away by continuance in the flame, his skin drawne together, and his fingers conſumed, ſo that all men thought certainely he had beene gone: ſuddenly and contrary to all expectation, the bleſſed ſervant of God, being mindfull of his promiſe (as it ſeemed) which he had formerly made, *reached up his hands on a light fire over his head* (which was marvellous to behold) *to the living God, and with great rejoycing, in all likelihood, clapping them*

them three times together. At the ſight thereof, there followed ſuch an applauſe and outcry of the people, & ſpecially of thoſe that knew the matter, that the like hath not commonly beene heard: after which, the bleſſed Martyr of Chriſt ſinking downe into the fire, gave up the ghoſt at *Coxall* in *Eſſex*, in the yeere 1555. Iune the tenth.

The Godly prepare for their troubles, before they come: *Prou.* 22 3.

THis was verified in *Thomas Wats* of *Billiricay*, *Linnen Draper*, in the County of *Eſſex*, who before he was apprehended for the Goſpell, had ſold and made away all the cloth he had in the ſhop: ſetting things in order touching his Wife and Children; having

ving given of the ſaid cloth to the poore: for hee looked alwayes to be taken of Gods adverſaries and his, as ſhortly after indeed it came to paſſe.

The Priſon to the Martyrs, better then a Parlour.

SO ſaith holy *Bradford*, in a Letter to his Mother: *And indeed, I thank God more for this * Priſon, then for any Parlour; yea, then for any pleaſure that ever I had. For in it, I find God, my moſt ſweet good God alwaies to me.*

* Hee meanes the Towr.

The godly ought more to blame themſelves then others, for the Churches afflictions.

TO which purpoſe thus writith ſweet *Bradford* to

to the City of *London*: Let us every one from the bottome of his heart, thus apply to himſelfe this judgement fallen upon us: *It is I, Lord, that have ſinned againſt thee: It is my hypocriſie, my vaine-glory, my covetouſneſſe, uncleanneſſe, carnality, ſecurity, idleneſſe, unthankefulneſſe, ſelfe-love, and ſuch like, which have deſerved the taking away of our * good King; of thy Word and true Religion, of thy good Miniſters by exile, impriſonment, and death: It is my wickedneſſe that cauſeth ſuch ſucceſſe to authority, and peace to thine enemies. Oh be mercifull, be mercifull unto us: Turne to us againe, O Lord of Hoſts, and turne us againe unto thee: Correct us, but not in thy fury, &c.*

* King Edward the ſixt.

What

What honour God chiefly requireth of us.

HAng on Gods providence (saith hee, in the same Letter) not onely when you have meanes to helpe you, but also when you have no meanes, yea when all meanes be against you. *Give him his honour, which of all other things he most chiefly requireth at your hands: namely, believe that ye are his Children through Christ: and that he is your Father and God through him: that hee loveth you, pardoneth you all your offences: he is with you in trouble, and will be with you for ever. When you fall, he will put under his hand, you shall not lie still: before you call upon him; he heareth you: out of evil he will finally bring you & bring you to his eternall joy.* Doubt not here-

hereof, my dearely beloved doubt not (I ſay) this will God your Father doe for you, not in reſpect of your ſelves, but in reſpect of Chriſt your Captaine, your Paſtor and Keeper, out of whoſe hands none ſhall be able to catch you. in him be quiet, and often conſider your dignity; namely, how that they bee Gods Children, the Saints of God, Citizens of Heaven, Temples of the Holy Ghoſt, the Thrones of God, Members of Chriſt, and Lords over all.

Be yee therefore aſhamed to thinke, ſpeake, or doe any thing that ſhould be unſeemely for Gods Children, Gods Saints, Chriſts members, &c.

Godly

Godly reaſons perſwading to the contempt of the world.

VVHom ſhould it grieve, ſaith *Bradford* (in one of his Letters) who hath a long journey to goe, to paſſe thorow a piece of foule way, if he knew that after hee had paſſed it, that way ſhould be moſt pleaſant and delightſome; yea the journey at an end, and hee at his reſting place to be made a moſt happy creature? Who will be afraid, or loth to leave a little pelfe for a little time, if he knew hee ſhould ſhortly after receive moſt plentifull riches? Who will be unwilling for a little while to forſake his Wife, Children, or Friends, when hee knoweth he ſhall ſhortly after be aſſociated unto them inſeparably,

parably, even after his hearts deſire? *Who loveth the ſhadow more then the body?* Who can love this life, but they that regard not the life to come? Who can deſire the droſſe of this world, but ſuch as be ignorant of the treaſure of the everlaſting joy in Heaven? I meane, *Who is afraid to die, but ſuch as hope not to live eternally?* Chriſt hath promiſed pleaſure, riches, joy, felicity, and all good things to them that for his ſake loſe any thing, or ſuffer any ſorrow. *And is hee not true of his Word?* How can hee but bee true, in whoſe mouth guile was never found? Alas then, why are we ſo ſlacke and ſlow, yea hard of heart, to beleeve him, promiſing us thus plentifully eternall blesfulneſſe? and are ſo ready to beleeve the world, *promiſing us many things, but performing nothing?* If we curry-favour now, and

and halt on both parts, then it promiseth us peace, quietnesse and many things else. But how doth it pay this geare? or if it pay it, with what contentednesse or conscience? or if so; how long I pray you? *Doe wee not see before our eyes men to dye shamefully, I meane, as Rebels & other Malefactors, which refuse to dye for Gods cause? What way is so sure a way to Heaven as to suffer in Christs cause? If there be any way on horseback to heaven, this is it.* By many troubles (as saith the Apostle) we must enter into Heaven, *Acts* 14.22. And all that will live godly in Christ Iesus, must suffer persecution, 2 *Tim.* 3.12. For the world cannot love them that are of God: the Devill cannot love his enemies: the world will love none but her owne: *You are Christs, therfore looke for no love from her. Should we looke for fire to quench our thirst? Even*

as

as ſoone ſhall Gods true ſervants finde peace in Antichriſts regiment.

The way to Heaven is up the Hill.

MY dearely beloved, once heretofore I wrote unto you a *Vale* or a farewell, upon conjecture: but now I write my farewell to you indeed, upon certaine knowledge. *My ſtaffe ſtandeth at the doore:* I continually looke for the Sheriffe to come for mee; *and I thanke God, I am ready for him. Now go I to practiſe that which I have preached: Now am I climing up the hill: It will cauſe me to puffe and blow, before I come to the cliffe. The Hill is ſteepe and high: My breath is ſhort, and my ſtrength is feeble. Pray therefore to the Lord for me, that as I have now,*

M. *Bradford* in a Letter to Miſtris *Warcope.*

Bradford went to practiſe that hee had preached.

now, through his goodneſſe, almoſt attained to the top, I may by his grace be ſtrengthened, not to reſt till I come where I ſhould be. Oh loving Lord, put out thine hand and draw me unto thee: for no man commeth, unleſſe he be drawne of the Father. See, my dearely beloved, Gods loving mercy: *He knoweth my ſhortneſſe of breath,* and extreme weakeneſſe; and therefore, as he ſent for *Heliah* in a fiery Chariot, ſo ſendeth hee for me: for by fire my droſſe muſt be purified, that I may be fine gold in his ſight. O unthankefull wretch that I am! Lord, doe thou forgive me mine unthankefulneſſe: *Indeed I confeſſe* (right deare to me in the Lord) *that my ſinnes have deſerved hell fire: much more then this fire. But loe, ſo loving is my Lord, that he converteth the puniſhment for my ſinnes, into a teſtimoniall of his truth and verity, which indeed the Prelates do perſe-*

perſecute in me, and not my ſinnes: and therefore they perſecute not me, but Chriſt in me, who, I doubt not, will take my part unto the very end. Oh that I had ſo open an heart, that I could as I ſhould doe, receive this ſo great and unſpeakeable a dignity which God my Father offereth to me! Now pray for me, my dearely beloved: *Pray for me, that I never ſhrinke: I ſhal never ſhrinke, I hope. I truſt in the Lord, I ſhall never ſhrinke. For he that hath alwaies taken my part, will not, I am well aſſured, leave me when I have moſt need of him, for his truth and mercies ſake.*

O Lord helpe me: into thy hands I commend me wholly. In the Lord put I my truſt, and will not feare what man can doe unto me.

A prayer which Maſter *Bradford* taught his Mother to ſay daily for him in the time of his impriſonment.

NEver was I ſo merry (deare Mother) as now I am, and ſhould be, if I could get you to be merry with me, to thanke God for me, and on this wiſe to pray for me: *Ah good Father, which vouchſafeſt that my Sonne, being a grievous ſinner in thy ſight, ſhould find this favour with thee, to be one of thy Sons Captaines, and men of war, to fight and ſuffer for the Goſpels ſake. I thanke thee therefore, good Lord, and pray thee in Chriſts name, that thou wouldeſt forgive him his ſinnes and unthankefulneſſe, and make perfect in him that good worke thou haſt begun: yea Lord, I pray thee to make him worthy*

worthy to ſuffer, not only impriſonment, but even very death, for thy Truth, Religion, and Goſpels ſake. And, as Hannah *did apply and give her firſt-borne Son* Samuel *unto thee: So doe I, deare Father, beſeeching thee, for Chriſts ſake, to accept my gift, & give my Son,* Iohn Bradford, *grace alwayes truely to ſerve thee and thy people as* Samuel *did. If on this ſort, good Mother, you would by prayer offer me up to God, I ſhould be the merrieſt man that ever I was.*

A note touching *John Wade.*

THis *Wade* being ſtripped out of his clothes in an Inne, and preparing himſelfe for the fire, had a faire long white Shirt brought him from his Wife, which being put on, and hee pinioned, was led on foot to the place of execution,

and comming ſtreight to the Stake, tooke it in his armes, imbracing it, and kiſſing it; to which being chained, hee ſaid with a chearefull and loud voice, his hands and eyes lifted up to Heaven, the laſt Verſe of the 86. Pſalme: *Shew ſome good token upon me, O Lord, that they which hate me, may ſee it, and be aſhamed, becauſe thou, Lord, haſt holpen and comforted me.* Then the Reeds being ſet about him, he pulled them to him, and imbraced them in his armes: then, fire being put unto him, he cryed unto God often, *Lord Jeſu, receive my Soule*, without any ſigne of impatience in the fire, till at length, after the fire was thorowly kindled, hee was heard no more to ſpeake, *ſtill holding his hands up over his head together towards Heaven, even when he was dead, and altogether roaſted, as though they had beene ſtayed up with a prop ſtanding*

ing under them. This ſigne did God ſhew upon him, whereby his very enemies might perceive, that God, according to his prayer, had ſhewed a token upon him, even to their ſhame and confuſion.

¶ Verſes of *Robert Smith*, written to the faithfull then in perſecution.

CONtent thy ſelfe
with patience,
With Chriſt to beare
the croſſe of paine:
Which can and will
thee recompence
A thouſand fold,
with joyes againe.
Let nothing cauſe
thine heart to quake;
Lanch out thy Boat,
hoyſe up thy ſayle,
put from the ſhore,
And be thou ſure,

thou ſhalt attaine
Vnto the Port,
that ſhall remaine
for evermore.

No quietneſſe in Satans ſervice.

TO which purpoſe, thus writeth *Robert Samuel*, Preacher, and Martyr, to the godly then in trouble: Why are you (vaine men) more afraid of Ieſus your gentle Saviour, and of his Goſpell of ſalvation, then if a Legion of Devils were about to deſtroy your ſoules and bodies? *Thinke you to be more ſure then under your Captaine Chriſt? Doe you promiſe your ſelves to be more quiet in Satans ſervice, then in Chriſts Religion?* Eſteeme you more theſe tranſitory and pernitious pleaſures, then God and

and all his heavenly treaſures? *Oh palpable darkeneſſe! Oh horrible madneſſe, and wilfull blindneſſe, without compariſon too much to be ſuffered any longer!* We ſee, and will not ſee: wee know, and will not know: yea, wee ſmart, and will not feele: and that our owne conſcience well knoweth. Oh miſerable and braineleſſe ſoules, which would for fooliſh pleaſure, and ſlippery wealth, loſe the Royall Kingdome and permanent Ioyes of God, with the everlaſting glory, which hee hath prepared for them that truely love him, and renounce the world. *The time is come, we muſt goe to it.* Iudgement is begun at Gods houſe: began they not firſt with the greene and ſappy tree? And what followed then upon the branches?

Encouragement to ſuffer the Croſſe of Chriſt.

VVE ought not to bee diſmayd (ſaith the godly Martyr) in our ſuffering for Chriſt, but rather to be of good comfort: not to bee ſad, but merry: not ſorrowfull, but joyfull, ſeeing God hath accepted of us, as of his dearely beloved Children: I ſay, we ſhould for his ſake, with glad hearts be ready to ſubdue our ſinfull luſts, our wretched fleſh and blood unto his glory, the promoting of his holy truth, and edifying of his Church. What if the earthly houſe of this our Habitation bee deſtroyed? wee know aſſuredly we ſhall have a building given of God, not made with hands, but eternall in the Heavens; and

and that with ſuch joyes *as* Faith *taketh not*, Hope *toucheth not, nor* Charity *apprehēdeth not. They paſſe all deſires and wiſhes. Gotten they may be by Chriſt: eſteemed to their worth, they cānot be: wherefore, the more affliction and perſecution the Word of God bringeth us, the more felicity and greater joy abideth us in Heaven.* But the worldly peace, idle eaſe, wealthy pleaſure, which the ungodly fooliſh ſo much gape after, and imagine to procure to themſelves, by perſecuting and thruſting away the Goſpell, ſhall turne to their owne trouble, and in the end (if they prevent not) to their perpetuall infelicity, perdition, and damnation: For they had rather with Rich *Nabal*, and his temporall delights, deſcend unto the Devill, then with poore Chriſt, and his bodily trouble, to aſcend into the Kingdome of God his Father.

The

The blood of the Martyrs, the ſeed of the Goſpell.

A Little after: *Our blood* (ſaith he) *ſhed for the Goſpel, ſhall preach it with more fruit, & greater furtherance, then did our mouthes, lives, and writings; as did the blood of* Abel, Stephen, *with many moe.* What though, for a time, they laught Chriſt and his Word to ſcorne, they ſhall not ſit in the Chayre of the ſcorners for ever.

A ſweet Mediration, flowing from Faith in Gods promiſes.

TOwards the end of the ſaid Letter, he ſaith, Let us therefore with an earneſt faith,

faith, let fast hold, and sure feeling upon the promises of God in the Gospell, *and let us not be sundred from the same by any temptation, tribulation, or persecution. Let us consider Gods verity to be invincible, inviolable, and immutable, promising and giving us his faithfull Soldiers, life eternall.* It is Christ onely that hath discerned it for us: and, unto him only, must we render the praise. Let not then the vaine fantasies and dreames of men; the foolish gawds and toyes of the World, nor the crafty delusions of the Devill, drive and separate us from our hope of the Crowne of Righteousnesse, that is laid up in store for us against the last Day. *Oh that happy and merry last Day!* I meane, to the faithfull, when Christ by his Covenant shall give and grant unto them that overcome and keep his words to the end, that they may ascend

cend and sit with him in his Seat for ever, as he hath ascended, and sitteth on the Throne with his Father. *The same body and soule that is now afflicted with Christ, shall then with Christ be glorified: Now, in the Butchers hands, as Sheepe appointed to be slaine: Then, sitting at God's Table with Christ in his Kingdome, as God's honourable and deare Children. Where, for earthly poverty, wee shall have heavenly riches: for a little hunger and thirst, saturity of pleasures in the presence of God, for ever & ever: for sorrowes, troubles; and cold Irons, celestiall joyes, and the company of Angels: and for a bodily death, life eternall. Oh happy soules! Oh precious death! and evermore blessed! Right deare in the sight of the Lord, is the death of his Saints, &c.*

Wee

Wee muſt obey God rather then men.

Robert Coo, Martyr, being demanded by the Biſhop of *Norwich*, whether he would obey the Kings Lawes? anſwered, As far as they agree with Gods Word, I will obey.

Biſhop. Whether they agree or not agree with Gods Word, we be bound to obey them, if the King were an Infidell.

Coo. *If* Sydrach, Miſaack, *and* Abednago, *had ſo done*, Nabuchadnezar *had not confeſſed the true God.*

The

The Martyrs would not bee delivered, but by Law.

AT the Aſſiſe holden at *Wisbich*, there commeth to *William Wolſey*, Martyr, one Doctor *Fuller*, ſpeaking to him on this manner, *Wolſey*, thou doſt much trouble my conſcience, wherefore (I pray thee) depart, and rule thy tongue, ſo that I heare no more complaints of thee, and come to the Church when thou wilt, and if thou be complained on, ſo farre as I may, I promiſe thee, I will not heare it.

To whom *Wolſey* replyed, *Maſter Doctor, I was brought hither by a Law, and by a Law I will be delivered.*

Robert

Robert Pygot, & William Wolſey, comforted and confirmed in the Faith, by a Biſhops Chaplaine.

THeſe two godly Martyrs lying in priſon, there came to viſit them, one *Peter Valentine*, a French-man borne, Chaplaine to Biſhop *Godericke*, who, at his entrance, ſaid unto them, *My Brethren, according to mine Office, I am come to talke with you, for I have bene Almner here this twenty yeeres, & above. Take it therefore in good part, my Brethren, I pray you, that I am come to talke with you: I promiſe you, not to pul you from your Faith, But I both require and deſire you, in the name of Chriſt, to ſticke unto the truth of his Goſpell: and I beſeech Almighty God, for his Son Jeſus Chriſt his ſake, to preſerve*

ſerve you and me in the ſame unto the end: For, I my ſelfe know not, (my Brethren) how ſoone I ſhal be at the ſame point you now are at. Thus, with many other like words, he made an end, cauſing all that were there preſent, to water their cheekes contrary to all their expectations, prayſed be God.

A wicked new man.

BEing in their examination, before Doctor *Fullar* formerly mentioned, Doctor *Shaxton* ſaid unto them: Good Brethren, remember your ſelves, and become new men, for I my ſelfe was in this *fond opinion* you now are in, but I am now become a new man.

Ah, ſaid *Wolſey*, are you become a new man? *Woe bee to thee, thou wicked new man, for God ſhall juſtly judge thee.*

Pro-

Properties of a good Biſhop.

BIſhop *Ridley* was as tenderly beloved of his Flocke, as the Father of the Childe. Every Sunday, and Holi-day, he uſually preached in one place or other, to whoſe Sermons the people reſorted, *ſwarming about him like Bees*, and coveting the ſweet Flowers and wholſome Iuyce of the fruitful Doctrine, which he *not onely preached, but practiſed in his life*, as a glittering Lanthorne to the eyes and ſences of the blinde, in ſuch pure order and chaſtity of life, that his very Enemies could not reprove him in one jot thereof.

He was of nature *kinde to his Kinsfolkes, and yet not bearing with them otherwiſe thē right required,*

quired, giving them ... same ... generall rule, (yea to his owne Brother and Sister) *that they doing evill, should seeke, or looke for no more at his hands, then at the hands of a meere stranger, professing that he or shee that used a godly trade of life, should be esteemed of him as his brother and Sister.*

Being at his Mannor at *Fulham*, as he much used to be, he read daily a Lecture to his Family at the common prayer, *beginning at the Acts of the Apostles, and so going thorowout all the Epistles of Saint* Paul, *giving to every man that could read, a new Testament; hiring them besides with money, to learne, by-heart, certaine Chapters, but especially, the* 13. *of the Acts. Reading often also to his Family the* 101. *Psalme. Being marvellous carefull over his Family, that they might be a spectacle of all vertue, and honesty unto others.*

Let

Let not us contend, for we are Brethren.

IN a Letter he writes to Maſter *Hooper*, hee hath theſe words: *Foraſmuch (deare Brother) as I perceive by your Letters which I have but ſuperficially ſeene, that we thorowly agree, and wholy conſent together in thoſe things which are the grounds and ſubſtantial points of our Religion, againſt the which the world ſo furiouſly rageth in theſe our dayes; Howſoever we in times paſt, in certaine by-matters and circumſtances of Religion, your wiſedome and my ſimplicity, hath (I grant) a little jarred, each of us following the abundance of his owne ſence and judgemẽt: Now (I ſay) be you aſſured, that even with all mine heart, God is my witneſſe in the bowels of Chriſt, I love you in the truth,*

truth, and for the truth's ſake, which abideth in us, and (as I am perſwaded) ſhall, by the grace of God, abide in us for evermore. (and a little after:) *Let us joyne hands together in Chriſt, and if we cannot overthrow, yet to our power, and as much as in us lyeth, let us ſhake thoſe high altitudes, not with carnall, but with ſpirituall weapons.*

How to be affected, when the Word of God is rejected.

LYing on a time at his houſe at *Hadham* in *Hartfordſhire*, hee went to viſit Lady *Mary*, then lying two miles off, at *Hunſdon*: about 11. of the Clocke, Lady *Mary* came forth into her Chamber of Preſence, whom the ſaid Biſhop then ſaluted. She thanked

ed him for his paines, and for a quarter of an houre talked pleasantly with him, &c.

After Dinner, the Bishop being called for by her Grace, he thus began his speech:

Madam, I come not onely to doe my duty to see you, but also to offer my selfe to preach before you on Sunday next, if it will please you to heare me.

At this, her countenance changed, and, after silence for a while, she answered:

My Lord, as for this last matter, I pray you make the answer to it your selfe.

Bishop. Madam; considering mine office and calling, I am bound of duty to make your Grace this offer, to preach before you.

Mary. Wel, I pray you, make the answer, as I have said, to this matter your selfe: for you know the answer wel enough. But if there be no remedy but I must

I must make you answer, your answer shall be this: *The doore of the Parish Church adjoyning, shall be open for you, if yee come: And ye may preach, if ye list, but neither I, nor none of mine, shall heare you.*

Bishop. Madam, I trust, you will not refuse to heare Gods Word.

Mary. I cannot tell what yee call Gods Word.

That is not Gods Word now, which was Gods Word in my Fathers dayes.

After many bitter words against the Religion then established, Shee concluded with these words: *My Lord, for your gentlenesse in comming to see me, I thanke you: but for your offring to preach before me, I thanke you never a whit.*

Then the Bishop was brought by Sir *Thomas Wharton* (who at the Bishops first comming had given him kind enter-

entertainement) to the place where hee dined, and desired to drinke. *After he had drunke, hee paused awhile, looking very sadly, and suddenly brake out into these words; Surely I have done amisse. Why so, said Sir* Thomas? *For I have drunke, said he, in that place, where Gods Word offred, hath been refused: whereas if I had remembred my duty, I ought to have departed immediatly, and to have shaken the dust of my shooes for a testimony against this house.*

The words were by the said Bishop spoken with such vehemency, that some of the hearers afterwards confessed, it made their haire to stand upright on their heads.

Notes touching old Father *Latimer*, first a zealous Papist.

ZEalous he was at the first, in the Popish Religion, & therewithall so scrupulous (as himselfe confesseth) that being a Priest, and using to say Masse, *he thought he had never sufficiently mingled his Massing Wine with water.*

* Also that he should never be damned, if he were once a professed Trier, &c.

The manner of his Conversion.

MAster *Thomas Bilney*, being about that time a trier out of Satans subtilties, and a secret overthrower of Antichrists Kingdome, seeing Master *Latimer* to have zeale in his wayes (althou without

out knowledge) *was stricken with a brotherly pitty towards him*, and bethought by what meanes hee might best winne this zealous ignorant brother. After a short time hee came to Master *Latimers* Study, *and desired him to heare him make his Confession.* Which thing, hee willingly granted, *by hearing wherof, he was (through the good Spirit of God) so touched, that thereupon he forsooke his former studying of the Schoole-Doctors, and other foppery, and became an earnest Sudent of Divinity.*

Being converted, he endevours to convert others.

After this his winning to Christ (saith Master *Fox*) hee was not satisfied with his owne conversion onely, but like a true Disciple of the blessed

sed Samaritan, pittied the misery of others, and therefore became a publike Preacher, & also a private instructer to the rest of his Brethren within the Vniversitie, by the space of three yeeres.

Hee was ever wont to say, that the preaching of the Gospell would cost him his life.

At the comming in of Queene *Mary*, a Pursevant was sent downe to cite him to appeare at *London*, of which though he lacked no fore-warning fixe houresbefore, by *John Careleſſe*, yet so farre off was hee from thinking of escape, that hee prepared himselfe towards his journey, before the said Messenger came to his house. At the which thing, the Pursevant marvelled, seeing him so ready, and said unto him: *My friend, you be a welcome Messenger to me. And be it knowne to you,*

you, and to the whole world, that I goe as willingly to London *at this present, being called by my Prince to render a reckoning of my Doctrine, as ever I went to place in my life. And I doubt not but that God, as he hath made me worthy to preach his Word before two excellent Princes, so he will enable me to witnesse the same unto the third, either to her comfort or discomfort eternally.*

At his comming up to *London*, passing thorow *Smithfield*, hee merrily said, *That Smithfield had long groned for him.*

He was cheerefull in his imprisonment.

BEing Prisoner in the Tower, the Lieutenants man comming upon a time, the aged Father being kept without a fire, in the frosty Winter:

and well-nie ſtarved for cold, merrily bade the man tell his Maſter, that *if he did not looke the better to his priſoner, perchance he would deceive him.* The Lieutenant hearing this, bethought himſelfe of his words, and fearing, leſt that indeed he meant to make ſome eſcape, beganne to looke more ſtraitly to his Priſoner, and ſo comming to him, beganne to charge him with his words, reciting what his man had told him before. Yea, Maſter Lieutenant, ſo I ſaid indeed: *For you looke, I thinke, that I ſhould burne: but except you let me have ſome fire, I am like to deceive your expectation, for I thinke I ſhall rather ſtarve here for cold.*

Many ſuch like anſwers, (merry, but ſavory) would he give, comming not from a vaine minde, but from a conſtant and quiet reaſon, declaring a firme and ſtable heart, little

little passing for all this great blustering of their terrible threats, but rather deriding the same.

His Constancy.

CONstant hee was in his greatest extremity: for when hee stood at the Stake, without Bocardo gate at Oxford, and the tormentors ready to set fire to him, and to the learned and godly Bishop *Ridley*, hee lifted up his eyes to Heaven, with an amiable and comfortable countenance, saying these words, *Fidelis est Deus, qui non sinit nos tentari supraid quod possumus*: God is faithfull, who will not suffer us to bee tempted above our strength, &c.

One burned with the Apocalypse.

IN King *Henry* the eighths dayes, there was one *Stile* burned in *Smithfield*, and with him the Booke of the *Apocalypse*. This Booke when hee saw fastned unto the Stake to be burned with him, lifted up his voyce; *O blessed* Apocalypse *(saith he) How happy am I that shall be burned with thee!* And so this good man and the blessed *Apocalypse* were both together in the fire consumed.

Master

Maſter *Riddlyes* behaviour at Supper, the night before his ſuffering.

THe night before his ſuffering, his Beard and legs were waſhed, and as hee ſate the ſame night in the houſe of Maſter *Iriſh*, his Keeper, *Hee bade his Oaſtis & thereſt at the Table to his Marriage: for ſaith he, to morrow I muſt be married:* And ſo ſhewed himſelfe to bee as merry as ever hee was before. And wiſhing his Siſter at his marriage, hee asked his Brother (ſitting at Table) if ſhe could finde in her heart to be there or no: and he anſwered, Yea, I dare ſay with all her heart. At which word, he ſaid, he was glad to heare ſo much of her. At this talke, Miſtris *Iriſh* wept. But Maſter *Ridley*

comforted her, and said, *O Mistris* Irish, *you love me not now, I see well enough. For in that you weepe, it doth appeare, you meane not to be at my marriage, neither are content therewith. Indeed, you are not so much my friend, as I had thought you had beene.* But quiet your selfe: though my breakefast shall be somewhat sharpe and painefull, yet I am sure, my Supper shall be more sweet and pleasant. When they arose from Supper, his Brother offered to watch with him all night: But hee said, No, no, *That you shall not. For I mind, God willing, to goe to bed, and to sleep as quietly tonight, as ever I did in all my life.*

No

No ſuch joy in the world, as Gods people finde under the Croſſe.

THus writes Maſter *Iohn Philpot*, Martyr, to the Lady *Vane*: *The world wondreth how we can be merry, in ſuch extreme miſery: but our Omnipotent God turneth our miſery into felicity. Beleeve me, deare Siſter, there is no ſuch joy in the world, as the people of Chriſt have under the Croſſe. I can ſpeake by experience:* therefore beleeve mee, and feare nothing that the world can doe unto you. For, *when they inpriſon our bodies, they ſet our ſoules at liberty with God: when they caſt us downe, they lift us up: yea, when they kill us, then doe they bring us to everlaſting life: and what greater glory can there be, then to be at conformity*

with Christ? which afflictions doe worke in us.

In another of his Letters to the same Lady, and to the same purpose, he saith, *I have so much joy of the reward that is prepared for me, most wretched sinner, that though I bee in* * *a place of darkenesse and mourning, yet I cannot lament, but both night and day am so joyfull, as though I were under no crosse at all: yea, in all the dayes of my life I was never so merry; the name of the Lord bee praised therefore for ever and ever, and he pardon my unthankefulnesse.*

* Hee meanes the Colehouse, which in one of his Letters to this Lady, he saith, was as darke and ugly a prison as any about London.

The Letters of this good Lady he much esteemed, for as with her Purse, she comforted his outward man; so by her Letters, shee refreshed his inward man; to which purpose saith he, *Ah, deare sister, I thank you for your last Letter you sent me, it's a singular comfort unto mens of us I read the same. I have*

it in my boſome, and will carry the ſame even to the Stake with me, in witneſſe that Chriſt hath ſo conſtant and faithfull a Lady in England. Such cheerefull and holy ſpirits under the Croſſe, be acceptable ſacrifices in the ſight of God.

Bonner beat his Priſoner, for ſaying, Hee had not luſt to come to his Maſſe.

THus writes one *Thomas Whittle*, Prieſt. Among other things (ſaith he) the Biſhop asked mee, if I would have come to Maſſe that morning, if hee had ſent for mee? Had you ſent (ſaith hee) I would have come to you at your commandement, but to your Maſſe I have ſmall affection.

At which anſwer hee was ſore

ſore diſpleaſed,& ſaid, I ſhould be fed with Bread and Water. And as I followed him thorow the great Hall, he turned backe and beat mee with his fiſt, firſt on the one cheeke,and then on the other, that the ſigne of my beating did continue many dayes after. And then hee led mee into a little Salt-houſe, where I had no Straw nor Bed, but lay two nights on a Table, and ſlept ſoundly, I thanke God.

[*This poore man, as Maſter* Philpot *reports, for calling of his Bill of Recantation in, was beaten againe. The Biſhop (ſaith he) underſtanding of it, ſent for him, and fell upon him like a Lion: and like a manly Biſhop buffeted him well. So that hee made his face blacke and blue, and pluckt away a piece of his beard, &c.*]

The

The Martyrs were as well content with hard lodging, as others on their beds of Downe.

SO writes Master *Philpot*; After that (saith he) I was carried to my Lords Colehouse againe, *where I with my six fellowes doe rowze together in the straw, as cheerefully, we thank God, as others doe in their beds of Downe.*

A note of one that lept at the Stake.

IT was one *George Roper*, who at his comming to the Stake, putting off his Gowne, fet a great leape : so soone as the flame was about him, hee put out

out both his armes from his body like a Rood, and so stood stedfast, continuing in that manner, not plucking in his armes, till the fire had consumed and burnt them off.

[*Hee went to the Stake with two other, all in white Linnen, with their Gownes upon. He was the yonger, of a fresh colour, courage, and complexion.*

Christs Souldiers must not looke to be alwayes at their ease.

COmmend mee (saith Master *Philpot*) in a Letter to *Careleſſe*, to all our faithfull Brethren, and bid them with a good courage looke for their Redemption, and frame themselves to be hearty Souldiers in Christ. They have taken his Presse-money a great while, and

and now let them ſhew themſelves ready to ſerve him faithfully, and not flie out of the Lords Campe, into the world, as many doe.

¶ Though the Righteous fall, he ſhall not be caſt downe.

THis Sentence is verified in *Thomas Whittle*, of whom mention was made a little before; as his owne words beſt teſtifie. Having immediatly before ſubſcribed his Retractation: To this Bill (*ſaith he*) I did indeed ſet my hand, being much deſired and counſelled ſo to doe: and the fleſh being alwayes deſirous to have liberty. Now when I had ſo done, I had little joy thereof: for by and by, my minde and conſcience told me, by Gods Word, that I had done evill, by ſuch

ſuch a ſleighty meanes to ſhake off the ſweet Croſſe of Chriſt, and yet it was not my ſeeking, as God knoweth, but altogether come of them. Oh the crafty ſubtilty of Satan in his members! Let every man that God ſhall deliver into their hands, take good heed, and cleave faſt to Chriſt: for they will leave no corner of his conſcience unſought, but will attempt all guilefull and ſubtill meanes to corrupt him to fall both from God and his Truth: But let no man deſpaire of Gods helpe: for *Peter* did fall, and riſe againe. And *David* ſaith, *Though a Righteous man fall, he ſhall not be caſt away, for the Lord upholdeth him with his hand.*

For I, for my part, have felt mine infirmities, and yet have I found Gods preſent helpe and comfort in time of need, I thanke him therefore.

The

The night after I had ſubſcribed, I was ſore grieved, and for ſorrow of conſcience could not ſleepe. For in the deliverance of my body out of bands, which I might have had, I could finde no joy nor comfort, but ſtill was in my conſcience tormented more & more, being aſſured by Gods Spirit and his Word, that I through evill counſell had done amiſſe.

Having by intreaty gotten the Bill of his Recantation againe of Doctor *Harpsfield*, who ſuffred him to pull out his name, he preſently conceived ſo great joy, that hee was perſwaded afterwards, as himſelfe ſaith, *That neither Devill, nor cruell Tyrant ſhould ever be able to plucke him out of Chriſts hand.* Of whoſe Flocke (ſaith he) I undoubtedly beleeve that I am one, by meanes of his death and blood-ſhedding,

and

and shall at the last day stand upon his right hand, and receive with others his benediction. And now being condemned to die, my minde and conscience, I praise God, is quiet in Christ: and I by his grace am very well willing to give over this body to the death for the testimony of his Truth and pure Religion against Antichrist, and all his false religion and Doctrine.

A Caveat to use Circumspection, if we fall into the Papists hands.

HEE spoke a little hereof before, but not satisfied therewith, anon after he addes in a Letter of his to *Staroloffe*, God suffred mee, saith hee, to faint and faile through humane infirmity, by the working of the

the Arch-enemy in his ſworne Souldiers, the Biſhops and Prieſts: In whom ſo lively appeareth the very viſage and ſhape of Satan; that a man (if it were no prejudice to Gods Word) might well affirme them to bee Devils incarnate, as I by experience doe ſpeake: wherefore who ſhall, for conſcience matters, come into their hands, had need of the wilineſſe of the Serpent to ſave his head, though it bee with the wounding of his body, and to take heed how he conſenteth with their wicked writing, or ſets his hand to their conveyances.

¶ Certain Verſes written at the end of a Letter to *Careleſſe*.

This world I doe forſake,
To Chriſt I me betake,

And

And for his Gospell sake
I patiently death take.
My body to the dust,
Now to returne it must:
My soule, I know full well,
With my Lord shall dwell.

THO. WHITTLE.

¶ *Bonner* charged to bee a Blood-sucker.

BRowne, saith *Bonner*, ye have beene before mee many a time and oft, & I have travelled with thee, to winne thee from thy errours, yet thou, and such like, have, and doe report, that I goe about to seeke thy blood.

Yea, my Lord, said Browne, *ye be a blood-sucker indeed, and I would I had as much blood, as is water in the Sea, for you to sucke.*

¶ God

¶ God gives thoſe that are his, wiſedome to anſwer in his cauſe.

TO which effect, *William Tims* thus writeth in one of his Letters: *I moſt earneſtly deſire of God, that as you have a willing minde to comfort my vile earthly body in this time of perſecution, ſo hee will ſtrengthen you with his holy Spirit, that my impriſonment doe not diſcomfort, but rather ſtrengthen and comfort you; to ſee the goodneſſe of God ſhewed unto me; in that, being a man without learning, & brought before three ſuch Biſhops concerning worldly wiſedome, hee gave me both mouth and wiſedome: inſomuch, that the Biſhop of* London *ſtang from me in great haſte.*

Which doth yet further appeare

peare in the ſtory of *Alice Driver*, who having, as it ſeemeth, put the Doctors to ſilence, uſeth this ſpeech: *Have you no more to ſay? God be honoured: You be not able to reſiſt the Spirit of God in moe a poore woman. I was an honeſt poore mans Daughter, never brought up in the Vniverſities, as you have beene, but have driven the Plough before my Father many a time, I thanke God; yet notwithſtanding, in the defence of Gods Truth, and in the cauſe of my Maſter CHRIST, by his grace I will ſet my foes againſt the foot of any of you all, in the maintenance and defence of the ſame, and if I had a thouſand lives, it ſhould goe for payment thereof.*

¶ If

¶ If wee have not this wiſedome, the fault is our owne.

SO it followeth in the foreſaid Letter of *William Tims*, This I have written, that you ſhould not be afraid, but call upon God: *For he hath commanded to aske, & we ſhall have; to ſeeke, and we ſhall finde: to knocke, and it ſhall be opened unto us. Alſo, he hath commanded us to call upon him in the time of trouble, and hath promiſed to heare us. Therefore, if we have not both mouth and wiſedome at his hand, the fault is not in us; for, either we will not repent us of our wickednesſe, and amend our lives, or we be unfaithfull, and beleeve not the promiſes of God: and ſo our ſelves are the cauſe that this wiſdome is lacking in us.* Therefore let us repent, and amend our

Two cauſes, why we want true and heavenly wiſdome.

lives, and God is mercifull.

¶ The Priſon not ſo to bee feared, as for it to ſhrinke from the truth.

FOr thus in the ſame Letter he writes: *I certifie you, that if all men knew the comfort they ſhould finde at Gods hands in priſon, I thinke there would come more into Priſon then there doe: For ſurely we finde ſuch comfort from Gods hand, ſince we have bene in Priſon, that we had rather dye, then be abroad, to ſee the Idolatry that is among them.* A little after, he ſaith, *Good Brethren, I am kept alone, and yet, I thanke God, he comforteth me, paſt all comfort: for, (I thanke God) I was never merrier in all my life.*

¶ He

¶ Hee rejoyceth, that God gave him a Body, wherewith he might glorifie his name.

MY deare Brethren, (saith hee in another Letter) for the tender mercies of God, remember well what I have said unto you, & also witnesse; the which I am now ready to seale up with my blood. *And I praise God that ever I lived to see this day, and blessed be my good God, and mercifull Father, that ever he gave me a body to glorifie his name.*

Certaine profitable notes out of the ſtory of *Julius Palmer*, Martyr.

THis *Palmer*, all King *Edwards* dayes, was a zealous Papiſt, in the Vniverſity of *Oxford*: ſo obſtinate, that hee utterly abhorred all godly prayer and ſincere preaching, inſomuch that hee was almoſt poynted at of every one, for his ſaid obſtinacy in his Popiſh opinions. Hee was borne in *Coventry*, and Scholler to one Maſter *Harley*, who taught the Free-Schoole in *Magdalen College*: he grew expert both in the Latine and Greeke tongue. In the time of his ignorance he was altogether converſant with ſuch as were enemies to the Goſpell. Hee would never come to prayer, but by com-

pulſion

pulsion, nor to Sermons: for, by his good will, he would not heare them himselfe, nor suffer any of his Schollers to heare them: for which, he was oft called before the Officers of the said Colledge, and punished sometimes by Purse, and sometimes by lacke of his Commons; and, at the last, for other his Popish prankes, expelled the house.

After the which expulsion, desiring to be restored, it so happened by the mercy of God, who onely doth wondrous things, that in the dayes of Queene *Mary*, he became of an obstinate Papist, an earnest Gospeller. But at the beginning of his conversion, hee remained a long time in most points either blinde or doubtfull, in that hee yet could not chuse but utter himselfe in private reasonings, both concerning that wherein hee was

Palmer hated to dissemble.

resolved; as also, wherein hee doubted: for such was his nature alwaies, both in Papistry and Protestancy, utterly to detest all dissimulation; insomuch that by the meanes of his plainenesse, and for that he could not flatter, hee suffered much woe, both in King *Edwards* daies, and also in Queene *Maries* time.

Now, shortly after all this, it pleased God so to worke in his heart, that he became more and more inquisitive and carefull to heare how the Martyrs were apprehended, what Articles they dyed for, how they were used, and after what sort they tooke their death: Sparing not, at his owne charges, to send one of his Schollers in company of a Batcheler of that House, to *Gloucester*, to see and understand the whole order of Bishop *Hoopers* death, to bring him true report thereof;

of; which ſome thinke, he the rather did, being wont in King *Edwards* dayes to affirme, that none of them all would ſtand to the death for their Religion. After that, hee would bee preſent himſelfe at the examination of the Martyrs, and at their death, inſomuch, that the firſt hope which the godly conceived of him, was at his returne from the burning of Biſhop *Ridley*, and Biſhop *Latimer*. At what time, in the hearing of divers of his friends, hee braſt forth into theſe words, and ſuch like: *O raging cruelty! O tyranny tragicall! and more then barbarous!*

From that day forward, hee gave himſelfe ſtudiouſly to underſtand the truth, and therefore, with all ſpeed, borrowed *Peter Martyrs* Commentary upon the firſt to the *Corinthians*, and other good Bookes: And ſo, through

hearty prayer, and diligent ſearch, and conference of the Scriptures, at length he beleeved, and imbraced the truth with great joy, and ſo profited in the ſame, that daily more and more, he declared it both in word and deed: in ſuch ſort, that he never hated the truth more ſtubbornely before, then afterwards hee willingly imbraced the ſame, when it pleaſed God to open his eyes, and to reveale unto him the light of his Wotd: inſomuch, as when he ſaw his new life, and old liiving, would not, nor might not quietly ſtand together, he departed the Houſe.

Being once in a friends Chamber, one *Barwicke*, an old acquaintance of his, perceiving him to be ſo earneſt a defender of the verity, ſaid unto him, in the hearing of divers: Well, *Palmer*, well, thou art now ſtout and hardy in thine opi-

opinion, but wert thou once brought to the Stake, I beleeve thou wouldſt tell mee another tale: I adviſe thee, to beware of the fire, it is a ſhrewd matter to burne.

A ſhrewd matter to burne in the opinion of a naturall man.

Truely (ſaith *Palmer*) I have beene in danger of burning once or twice, and hitherto (I thanke God) I have eſcaped it. But I judge (verily) it will be my end at the laſt, welcome be it, by the grace of God. Indeed it is a hard matter for them to burne, that have the minde and ſoule linked to the body, as a theeves foot is tyed to a paire of fetters: but if a man be once able, through the helpe of Gods Spirit, to ſeparate and divide the ſoule from the body, for him it is no more maſtery to burne, then for me to eat this piece of bread.

Having yeelded up his fellowſhip in *Oxford*, and being placed in the Grammar-

ſchoole at *Redding*, it was not long, but for the ſaving of his life, he was forced to flye the Towne, leaving that he had, and a quarters ſtipend in the hands of his enemies. Then taking his journey to *Eſham* where his Mother dwelt, hoping to obtaine at her hands certaine Legacies due to him by his Fathers will, hee was thus entertained of her. As ſoone as ſhee beheld him on his knees, asking her bleſſing, as he had beene accuſtomed to doe: Thou ſhalt (ſaid ſhe) have Chriſts curſe & mine whitherſoever thou goe. He, pauſing a little, as one amazed at ſo heavy a greeting, at length ſaid, *O Mother, your owne curſe you may give me, which God knoweth I never deſerved, but not Gods curſe, for he hath already bleſſed mee.* Nay (ſaith ſhee) thou wenteſt out of Gods bleſſing into a warme Sunne, when thou

thou waſt baniſhed for an Heretique out of that worſhipfull Colledge in *Oxford*, and now for the like knavery, art driven out of *Redding* too.

Alas, Mother (ſaith he) *you have bene miſinformed; I was not expelled nor driven away, but freely reſigned of mine owne accord. And Heretique I am none, for I ſtand not ſtubbornely againſt any true Doctrine, but to my power defend it. And you may be ſure, they uſe not to expell nor baniſh Heretiques (as they terme them) but to burne them.* Well (ſaith his Mother) I am ſure thou doeſt not beleeve, as thy Father and I, and all our Fore-fathers have done; but as wee were taught in the new Law in King *Edwards* dayes, which is damnable Hereſie.

Indeed I confeſſe (ſaid *Palmer*) *that I beleeve that doctrine which was taught in K.* Edwards *time, which is not hereſie, but Truth, neither*

neither is it new, but as old as Chriſt and his Apoſtles.

And if thou be at that point (ſaid ſhe) I require thee to depart my houſe, and out of my ſight, and never take mee for thy Mother hereafter. And as for money and goods I have none of thine, thy Father bequeathed nought for Heretickes. Faggots I have to burne thee, more thou getteſt not at my hands.

When my Father and Mother forſake me, then the Lord will take me up, *Pſal.* 27. 10.

Mother (ſaith he) *whereas you have curſed me, I againe pray God to bleſſe you, and proſper you all your life long.* And with like ſoft talke, ſweet words, and abundance of teares, trickling downe his cheekes, he departed from her, wherewith her heart was ſo mollified, that ſhe hurled an old Angell after him, and ſaid, Take that to keepe thee a true man.

A Conference betweene him and one *Bullingham*, at the firſt a Papiſt, afterwards a Proteſtant.

THis *Bullingham*, in a Letter reporteth of the ſaid *Palmer*, after this manner: *At my returne into England* (ſaith he) *it was my hap to meete* Palmer *in* Pauls, *where a Rood was ſet up. After our greeting one another,* Bullingham *(ſaid he) is this our God for whom we have ſmarted? No,* Palmer, *ſaid I, it is an Image of him. An Image, ſaid he? I tell thee plainely,* Bullingham, *that* Iohn Calvin, *(whoſe Inſtitutions I have read ſince our departure) telleth me plainely by Gods Word, that it is an Idoll, and that the Pope is Antichriſt, and his Clergy the filthy ſincke-hole of Hell, and now I beleeve it, for I feele it ſenſibly.*

bly. Oh that God had revealed theſe matters to mee in times paſt! I would have bequeathed this Romiſh Religion, or rather irreligion, to the Devill of *Hell*, from whence it came, Beleeve them not, *Bullingham, I will rather have theſe knees pared off, then I will kneele to yonder Jack-napes, (meaning the Rood) God helpe me, I am borne to trouble in this world.*

Well, *Palmer*, ſaid I, is the winde in that doore with you? it will blow you little eaſe in the end. I will never have to doe with thee againe. So I left *Palmer* walking in *Pauls*, who now, through the Element of fire, is exalted above the Elements, where eternall reſt is prepared for Chriſts perſecuted Martyrs.

By me, *John Bullingham*.

In

In a talke betweene Doctor *Jeffery* and him at *Newbery*, he hath theſe ſober, prompt, and confident anſwers.

Jeffery. I meane to wring *Peccavi* out of your lying lips, ere I have done with thee.

Palmer. *But I know, that although of my ſelfe I be able to doe nothing, yet if you, and all mine enemies, both bodily and ghoſtly, ſhould doe your worſt, you ſhall not be able to bring that to paſſe, neither ſhall ye prevaile againſt Gods mighty Spirit, by whom we underſtand the Truth, and ſpeake it boldly.*

Jeffery. Ah, are you full of the Spirit? Are yee inſpired with the holy Ghoſt?

Palmer. Sir, no man can beleeve, but by the inſpiration of the

the holy Ghoſt. *Therefore, if I were not a ſpirituall man, and inſpired with Gods Spirit, I were not a true Chriſtian.* Quï Spiritum Chriſti non habet, hic non eſt ejus. *He that hath not the Spirit of Chriſt, the ſame is none of his.*

Jeffery. I perceive you lacke no words.

Palmer. *Chriſt hath promiſed not onely to give his ſtore of words neceſſary, but with them, ſuch force of matter, as the Gates of Hell ſhall not be able to confound nor prevaile againſt it.*

Jeffery. Chriſt made ſuch a promiſe to his Apoſtles: I trow ye will not compare with them?

Palmer. *With the holy Apoſtles I may not compare, neither have I any affiance in mine owne wit or learning, which I know is but ſmall: yet this promiſe, I am certaine, pertaineth to all ſuch as are appointed to defend Gods truth againſt his enemies, in the time of their*

their persecution for the same.

Jeffery. Then it pertaineth not to thee.

Palmer. *Yes, I am right well assured, that through his grace, it pertaineth at this present to me, as it shall (I doubt not) appeare, if ye give me leave to dispute with you, before this audience, in the defence of all that I have written.*

Jeffery. Thou art but a beardlesse Boy, start up yesterday out of the Schooles; and darest thou presume to offer disputation, or to encounter with a Doctor?

Palmer. *Remember, Master Doctor,* Spiritus ubi vult spirat: *The Spirit breatheth where it listeth. And againe,* Ex ore Infantium: *Out of the mouthes of Babes. And in another place,* Abscondisti hæc à sapientibus: *Thou hast hidde these things from the wise & prudent, &c. God is not tyed to time, wit, learning, place, nor person. And although your learning*

learning be greater then mine: yet your beliefe in the truth, and zeale to defend the same, is not greater then mine.

A Gentleman seeming to pitty his estate, saith thus unto him.

Gent. PAlmer, take pitty on thy golden yeeres; and pleasant flowers of lusty youth, before it be too late.

Palmer. *Sir, I long for those springing flowers which shall never fade.*

Gent. If thou bee at that point, I have done with thee.

Hee comforts his two fellow Martyrs.

AN houre before, he, with *John Guin*, and *Thomas Askin*, went to the Stake, in the presence of many people; *Palmer* comforted his fellowes with these words: *Brethren*, saith he, *be of good cheare in the Lord, and faint not. Remember the words of our Saviour Christ, where he saith, Happy are you, when men revile you, and persecute you for righteousnes sake. Rejoyce and be glad, for great is your reward in Heaven. Feare not them that kill the body, and be not able to touch the soule. God is faithful, and wil not suffer us to be tempted above that we be able to beare. We shall not end our lives in the fire, but make a chãge for a better life. Yea, for coales, we shall receive Pearles.*

I beleeved, therefore did I speake, *Psal.* 116.

Pearles. For Gods holy Spirit certifieth our ſpirit, that he hath even now prepared for us a ſweet Supper in Heaven, for his ſake who ſuffered firſt for us.

With theſe and the like words, he not onely comforted the hearts of his ſilly Brethren that were with him, appointed as Sheepe to be ſlaine, but alſo wreſted out plentifull teares from the eyes of many that heard him.

As he aroſe from his prayers at the Stake, two Popiſh Friers came behinde him, exhorting him to recant and ſave his ſoule. To whom hee ſaid, *Away, away, tempt me no longer. Away, I ſay, from me, all ye that worke iniquity, for the Lord hath heard the voice of my teares.*

Being at the Stake, hee ſaid, *Good people, pray for us, that we may perſevere to the end: and for Chriſts ſake beware of Popiſh teachers, for they deceive you.*

As

As he ſpake this, a ſervant of one of the Bailifes, threw a Faggot at his face, that the blood guſhed out in divers places. For the which fact, * the Sheriffe reviled him, calling him, Cruell tormenter, and with his walking ſtaffe brake his head, that the blood likewiſe ran about his eares.

* *Sir Richard Abridges.*

When the fire was kindled, and began to take hold upon their bodies, they lift their hands up towards Heaven, and quietly and cheerefully, as though they had felt no ſmart, they cryed, *Lord Jeſus ſtrengthen us; Lord Jeſus, aſſiſt us; Lord Jeſus, receive our ſoules.* And ſo they continued without any ſtruggling, holding up their hands, and knocking their breſts, and calling upon Ieſus, till they ended their mortall lives.

Among other things, this is to bee noted, that after their three

three heads, by force of the raging flames and devouring fire, were fallen together in a plumpe or cluſter, which was marvellous to behold, and that they were all judged already to have given up the Ghoſt: *Suddenly*, Palmer, *as a man waked out of ſleepe, moved his tongue and jawes, and was heard to pronounce this word, IESVS.*

Of the true Church.

DOctor *Cooke* asked one of the Martyrs, called *John Jackſon*, of what Church hee was.

Iackſon. *Even of that Church which is builded on the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the chiefe corner ſtone.*

Cooke. Thou art an Heretique.

Iackſon. *An Heretique? How*

can

can that bee, ſeeing I am of that Church? I am ſure you will not ſay, that the Prophets and Apoſtles were Heretiques.

Notes out of the Hiſtory of *Joane Waſte*, a blind woman, Martyr.

THis poore woman being borne blinde, yet was not brought up idly, but at thirteene yeeres of age ſhee learned to knit hoſen, and ſometime, as occaſion ſerved, helped her Father, being a Rope-maker, to turne the Wheele, and would doe ſuch other things as ſhee was able, and would in no caſe live idly.

Her Father and Mother being dead, ſhee kept with one *Roger Waſte*, her Brother, and in the dayes of King *Edward*, gave her ſelfe to hearing Prayers,

Prayers, Homilies, and Sermons, by which ſhee became very well affected. At length having by her labour gotten and ſaved ſo much as would buy her a new Teſtament, ſhe cauſed one to be provided for her. And albeit ſhe was unable to reade her ſelfe, by reaſon of her blindneſſe, yet for the great delight ſhee had to underſtand, and have printed in her memory the ſayings of the holy Scriptures contained in the new Teſtament, ſhe acquainted her ſelfe chiefly with one *John Hurt*, then Priſoner in the common Hall of *Darby*, for debts: who being a ſober grave man of the age of 70. yeeres, did daily read unto her ſome Chapters out of the new Teſtament. And when he was letted, ſhee would now and then give a penny or two, as ſhee might ſpare, to ſuch perſons as would not freely read

reade unto her, appointing unto them aforehand, how many Chapters of the new Teſtament they ſhould reade, or how often upon a price they ſhould repeat one Chapter.

And albeit ſhee was blind, yet could ſhe, without a guide, goe to any Church within the Towne of *Darby*, or to any place or perſon where ſhee might profitably beſtow her time: by meanes whereof ſhe ſo profited, that ſhe was able not onely to repeat many Chapters of the new Teſtament without Booke, but could alſo aptly impugne by divers places of Scripture, as well ſinne, as other abuſes in Religion, which were then too much in uſe among divers and ſundry perſons.

Being in the dayes of Queene *Mary* conuented for the truth before the Biſhop of the Dioceſſe, and Doctor *Draicot* his

Chancellor, with others: shee stood constantly to the profession thereof, saying, *She had learned it out of the Scriptures, and godly Sermons preached by learned men.* Among which, she named Doctor *Taylor*: who (she said) tooke it of his conscience, that the Doctrine which hee taught, was true: and asked of them, if they would doe so in like case for their Doctrine: which if they would not, shee desired them for Gods sake not to trouble her (being a poore, blinde, and unlearned woman) with any further talke, saying, (by Gods assistance) that shee was ready to yeeld up her life in the Faith, in such sort as they should appoint.

Notwithstanding, being incessantly pressed by the foresaid Bishop, Doctors, & other their associates, with threats and arguments, being, as it seemed

seemed, halfe astonied, willing to prolong her life, she offred the Bishop, that if hee would before that company, take it upon his conscience, that that Doctrine which hee would have her to believe, concerning the Sacrament, was true; and that hee would at the dreadfull day of Iudgement answer for her therein; as the said Doctor *Taylor*, in divers of his Sermons did offer, shee would then further answer them.

Whereunto the Bishop answered, He would. But Doctor *Draicot*, his Chancellor, hearing that, said, My Lord, you know not what you doe: you may in no case answer for an Heretike: to whose sayings the Bishop reformed himselfe. Being then urged by them to recant, she answered, *That if they refused to take it upon their conscience, that their Doctrine*

was true, which they would have her believe, shee would answer no further, but desired them to doe their pleasure. And so after divers circumstances, they pronounced sentence against her, and delivered her over to the secular power to be burned.

The constant words of *Agnes Stanley*.

BEing urged by *Bonner*, with the rest of her fellow Martyrs, to revoke her opinion, shee answered him thus, *I had rather that every haire of my head were burned, were it worth never so much, then to forsake my faith and opinion, which is the truth.*

The

The like constancy shewed St. *Gratwicke.*

THe sentence being almost read out by *Winchester* against the poore man, his Chaplaines cryed out, Stop, stop, my Lord, for now he will recant. Then the Bishop put him to his choise againe. To whom he answered, *My Lord, my faith is grounded more stedfast then to change in a moment; it is no processe of time can alter me, unlesse my faith were as the waves of the Sea.* And so the Bishop made an end.

Gods Word cannot bee deceived.

Mathew Plaiſe being demanded by the Commiſſary, if he might not be deceived, ſeeing hee may be deceived that hath gone to ſtudy all the dayes of his life?

Plaiſe. *Yes, I may be deceived, becauſe I am a man: But I am ſure, Gods Word cannot be deceived.*

John Hullier lightned of the Popiſh Paltry: and after burned at Cambridge.

After hee was diſgraced as the manner is, hee ſaid cheerefully: *This is the joyfulleſt day that ever I ſaw, and I thanke*

ye

ye all, that ye haue delivered and lightened me of all this Paltry.

Comming to the Stake, on Maundy-Thurſday, one ſaid to him, The Lord ſtrengthen thee. (Whereat a Sergeant bade him hold his peace, or he ſhould repent it.)

To whom *Hullier* anſwered, *Friend, I truſt, that as God hath hitherto begun, ſo alſo hee will ſtrengthen me, and finiſh his word upon me. I am bidden to a* Maundy, *whither I truſt to goe, and there to be ſhortly: God hath laid the foundation, and I by his grace will end it.*

Notes out of the Hiſtory of *Roſe Allen* Martyr.

THis *Roſe Allen* was daughter to the Wife of one *William Mount*, whoſe houſe being beſet the 7. of March,

1557. at two of the clocke in the morning, being the first Sunday in Lent, by Sir *Edmund Tirrel*, Knight, *William Samuel*, Bailife of the hundred, dwelling in *Colchester*, &c. called to them (at length) to open the doore. Which being done, Sir *Edmund Tirrel*, with the rest of his company, came into the Chamber where the said Father *Mount* and his Wife did lie, willing them to rise, for (said he) ye must goe with us to *Colchester Castle*: Mother *Mount* hearing that, being very sicke, desired that her Daughter might first fetch some drinke, for shee was (as she said) very ill at ease.

Then he gave her leave, and bade her goe. So shee tooke a stone pot in one hand, and a Candle in the other, and went to draw drinke for her mother: and as shee came backe againe, *Tirrel* met her, and bade her give

give her Father and Mother good counsell, that they might become good Catholikes.

Rose. *Sir, I hope they have a better Instructer then I: for they have the holy Ghost for their Instructer, who I trust, will not suffer them to erre.*

Tirrel. Why, art thou still in that minde, thou naughty huswife? Marry it is time to looke to such Hereticks indeed.

Rose. *Sir, with that which you call Heresie, doe I worship my Lord God, I tell you truth.*

Tirrel. Then I perceive you will burne, Gossip, with the rest for company.

Rose. *No, Sir, not for company sake, but for my Christs sake, if so I be compelled thereunto, and I hope in his mercies, if he call mee to it, he will enable me to beare it.* So he turning him to his company, said, Sirs, this Gossip will burne; doe yee not thinke it? Marry, Sir, prove her, said one.

Then *Tirrel* taking the Candle from her, held her Wrist, and the burning Candle under her hand, burning crosse-wise over the backe thereof, so long till the very sinewes crackt asunder: In which time of his tyrranny, he said often to her, Cry, Whore, why, thou young Whore, wilt thou not cry? To which she answered, *That she had no cause, she thanked God, to cry, but rather to rejoyce: you (said she) have more cause to weep, then I, if you consider the matter well.* In the end after the Sinewes brake, that all the house heard them, he thrust her away from him violently, and said, Ha strong Whore, thou shamelesse Beast, thou beastly whore, with other vild words. But she quietly suffering his rage for the time, said, *Have ye done, Sir, what will you doe?* And hee said, Yea, and if thou thinke it be not well, mend it.

Witnesse *William Kendler*, & Mistris *Bright*, who gave her Salve for the curing of it, lying at her house at *Rumford*, as shee went up to *London* with other prisoners.

Rose.

Roſe. *Mend it? Nay, the Lord mend you, and give you repentance, if it be his will. And now, if ye thinke it good, begin at the feet, and burne to the head alſo: For he that ſet you on worke, will pay you your wages one day, I warrant you.*

Whilſt this *Roſe Allen* was priſoner, ſhee told a friend of hers of the fact of the ſaid cruell *Tirrel*, and ſhewed him the manner of it, ſaying, *While my one hand was burning, I having a Pot in my other hand, might have laid him on the face with it, if I had would, for no man held my other hand to let me therein. But I thanke God, with all my heart (ſaid ſhe) that I did it not.*

Being alſo asked by another, how ſhee could abide the painefull burning of her hand, ſaid, *That at the firſt it was ſome griefe unto her, but afterwards, the lõger ſhe burned, the leſſe paine ſhe felt, or well-neere none at all.*

Now

Now that this kinde of cruelty might not goe alone, as you heard before, how *Bonner* burnt the hand of *Thomas Tomkins*, ſo he plaid the like pranke with a poore blinde Harper, as it was teſtified by the relation of *Valentine Dingley*, ſometime Gentleman to the ſaid Biſhop; whoſe teſtimony is this: Biſhop *Bonner* having this blind Harper before him, ſpake thus unto him, Such blind abjects as thou art, doe follow a ſort of Hereticall Preachers, but when they come to the feeling of the fire, they will bee the firſt that will flie from it.

To whom the blinde man ſaid, *That if every joynt of him were burnt, yet he truſted in the Lord not to flie.*

Then *Bonner* ſignifying privily to certaine of his men about him, what they ſhould doe, they brought to him a burning cole, which cole being

ing put into the poore mans hand, they closed it fast againe, and so was his hand pittiously burned.

¶ Count it exceeding joy, when you fall into divers temptations.

ELizabeth Folkes, a young Maiden, having sentence of condemnation read against her by Doctor *Chadsey*, who so wept in doing of it, that the teares trickled downe on both her cheeks, lifting up her hands and eyes unto heaven, with fervent prayer in an audible voice, *praising God that ever she was borne to see that most blessed and happy day, that the Lord had counted her worthy to suffer for the testimony of Christ: and Lord, said she, if it be thy will, forgive them that thus have done against mee,*

for

for they know not what they doe.

In the end laying her hand upon the Barrell, ſhe told them all, *That if they did not repent their wicked doings, undoubtedly that very Barre, at the Day of Judgement, ſhould witneſſe againſt them, that they had there that day ſhed innocent blood.*

At her burning, having plucked off her Petticoate, ſhe would have given it to her Mother, (who kiſſing her at the Stake, exhorted her to bee ſtrong in the Lord) which the wicked there preſent would not ſuffer. Therefore taking the ſaid Petticoate in her hand, ſhe threw it away from her, ſaying: *Farewell all the world, farewell,* Faith: *farewell* Hope: *And ſo taking the Stake in her hands ſhe ſaid, Welcome, Love.*

When all ſixe, (whereof ſhe was one) were nailed to the Stake, and the fire about them, *they clapped their hands in the fire*

ſire for ioy, inſomuch that the ſtanders-by (which by eſtimation were thouſands) cryed generally almoſt, The Lord ſtrengthen them; The Lord comfort them; The Lord powre his mercies upon them, with ſuch words as was wonderfull to heare.

¶ Notes out of the Hiſtory of *George Eagle*, commonly called *Trudge-over the World.*

BEing by his Trade a poore Taylor, yet had he ſo profited in knowledge by that which hee heard in King *Edwards* dayes, that in the dayes of Queene *Mary*, being eloquent, and of good utterance, he applyed himſelfe in thoſe needfull times to the practice of preaching, wherein hee ſetting all feare of man aſide, went from place to place, where he ſaw moſt need, and did

did there moſt earneſtly incourage and comfort them, ſomewhile not tarrying in this Towne; and yet in another, peradventure ſome moneths together, as occaſion ſerved.

For his unreaſonable and immoderate going, hee was called *Trudge-over*. Oftentimes he lay abroad all night without covert, ſpending the moſt part thereof in devout and earneſt prayer. *His diet was ſo above meaſure ſpare and ſlender, that for the ſpace of three yeeres, he uſed to drinke nothing but water, whereunto he was compelled through neceſſity in the time of perſecution: and perceiving afterwards, that by Gods providence his body proſpered well enough with this dyet, he thought it beſt ſtill to inure himſelfe thereunto.*

When perſecution began to grow hot, this *Eagles* was ſingled out among the reſt of his Brethren, to be chaſed by the

Blood-

Blood-hounds of that time: insomuch that twenty pounds was by Proclamation (from the Queene) promised to him that could take him. Many being inflamed with the desire of this *Wages of iniquity*, devised all the wayes they could, to betray the poore man into the hands of his enemies.

This Proclamation went thorow 4. Shires, *viz. Suffolke, Norfolke, Essex*, and *Kent*.

At length, it happened at a Faire in *Colchester*, upon *Mary Magdalens* day, that hee was espied, and had like to have beene surprized there, but that hee escaped into a Grove, and from thence stole into a Corne field hard by, and so lay couched closely among the Corne, from the violence of his enemies: insomuch that they were all, save one, defeated of their prey: but this one more crafty then his fellowes, climed up into a high Tree, thence to view and espy if that he might see *Eagles* stirre.

The

The poore man thinking all now ſure enough, hearing no more noyſe abroad, roſe up upon his knees, and lifting up his hands, prayed unto God: which the lurker perceiving, forthwith came downe, and ſeyzed on his prey: who in the end was glad of a reward farre ſhort of that which was promiſed.

Thus was hee brought (poore innocent) priſoner to *Colcheſter*, not without bitter lamentation made for him, in regard of the great lacke which the Church ſhould have of him: From *Colcheſter*, within foure dayes, hee was ſent to *Chelmsford*, where he abode all that night in devout prayer, not ſleeping, nor drinking, or eating any thing but bread and water? The next day, hee was ſent to London, to appeare before the Biſhop, or the Councell: and after a certaine ſpace was

was brought downe againe to *Chelmsford* to the Seſſions, and there indited for Treaſon: (For a little before, it was ordained that if any ſhould flocke together ſecretly, above the number of ſixe, they ſhould bee attached of Treaſon:) and was afterward drawne, hanged, and quartered, or rather butchered.

The order of the racking of *Anne Askew.*

BEcauſe (ſaith ſhee) I confeſſed no Ladies nor Gentlewomen to be of my opinion, that put me on the Racke, and thereon they kept mee a long time. And becauſe I lay ſtill, and did not cry, my Lord Chancellor and Sir *John Baker* tooke the paines to racke mee with

with their owne hands, till I was nigh dead. Then the Lieutenant caused mee to be loosed from the Racke. I incontinently swounded, and then they recovered me againe. After that, I sate reasoning with *Wrisely*, Lord Chancellor, two long houres upon the bare ground, whereas he, with many flattering words, perswaded me to leave mine opinion. But my Lord God (I thanke his everlasting goodnesse!) gave me grace to persever, and will (I hope) doe unto the end. Then was I carryed in a Chaire to an House, and laid in a Bed, with as weary and painefull bones as ever had patient *Job*. Then my Lord Chancellor sent mee word, That if I would leave my opinion, I should want nothing: if I would not, I should forthwith goe to Newgate, and so be burned. I sent him word againe,

gaine, That I would rather die, then breake my Faith.

¶ An answer to a Letter of *John Lacels*, somewhat to the same effect.

OH friend most dearely beloved in God, I marvel not a little what should move you to judge in me so slender a faith as to feare death, which to me shall be the end of all misery. In the Lord I desire you, to beleeve of mee no such wickednesse. For I doubt not, but God will to the end, performe his good worke in me, which he hath begun. I understand the Councell is not a little displeased, that it should be reported abroad, that I was racked in the Tower. They say now, That they did there, was but to feare mee: whereby I perceive, they are ashamed of their uncomely doings, fearing much, lest

leſt the Kings Majeſtie ſhould have information thereof. Wherefore they would no man ſhould noyſe it. Well, their cruelty God forgive them.

Yur Heart in Chriſt Ieſu: farewell, and pray.

They would have it thought, they brought her to the Racke but to feare her, as above you have heard: but as Maſter *Fox* ſaith in another Narration about this buſineſſe, the Chancellor and *Baker* ſo racked her, (the Lieutenant in compaſſion of her weake ſex refuſing to have it done) till her bones and ſoynts were almoſt haled and rent in ſunder.

Her

Her Confdſſion written in Newgate, before ſhe ſuffred in Smithfield.

I Anne Askew *of good memory, although my mercifull Father hath given me the bread of adverſity, & the water of affliction, yet not ſo much as my ſins deſerve, confeſſe my ſelfe here a ſinner before the Throne of his heavenly Maieſty, deſiring his goodneſſe and mercy. And for aſmuch as I am by the Law unrighteouſly cõdemned for an evil doer cõcerning opinions, I take the ſame moſt mercifull God of mine to record, who hath made heaven & earth, that I hold no opinions contrary to his moſt holy Word. And I truſt in my mercifull Lord, who is the giver of all grace, that he will graciouſly aſſiſt me againſt all evill opinions, which are contrary to his bleſſed Word:*

Word: For I take him to witneſſe, that I have, and will to my lives end, utterly hate and abhorre them, even to the utmoſt of my power.

To another of her Confeſſions, thus ſhe under-writes.

VVRitten by mee *Anne Askew*, that neither wiſheth death, nor yet feareth his might, but as merry as one that is bound towards heaven.

¶ Anote touching her end and Martyrdome.

SHee being well borne, and therefore might have liued in great wealth and proſperity, if ſhee would rather have followed the World then

then Christ, having beene now so tortured, that she could neither live long in so great distresse, nor yet by her adversaries bee suffered to dye in secret, the day of her execution being appointed, shee was brought into *Smithfield* in a Chayre, being unable to goe on her feet, by reason of her so extreme racking. And when shee was brought unto the Stake, shee was tyed by the middle with a Chaine, that held up her body. When all things were thus prepared to the fire, Doctor *Shaxton*, who was then appointed to preach, began his Sermon. The Sermon being ended, *Wrisely*, Lord Chancellor, sent to *Anne Askew* Letters, offering to her the Kings pardon, if shee would recant: Who refusing once to looke upon them, made this answer againe: *That she came not thither to deny her Lord, and*

Maſter. Then they cryed, *Fiat juſtitia.*

John Lacels, who was burned with the ſaid *Anne Askew*, hath theſe words following.

NOw, with quietneſſe, I commit the whole world to their Paſtor and Heards-man Jeſus Chriſt the onely Saviour, & true Meſſias; and I commend my Soveraigne Lord and Maſter the Kings Majeſty, King Henry the Eighth, to God the Father, and to our Lord Jeſus Chriſt: the Queene, and my Lord the Prince, with this whole Realme, ever to the innocent and immaculate Lambe, that his blood may waſh and purifie their hearts & ſoules from all iniquity and ſinne, to the glory of God, & their owne ſalvation. And here I proteſt, that the

inward part of my heart doth grone for this, and I doubt not but to enter into the holy Tabernacle which is above; yea, and there to be with God for ever. Farewell in Christ Jesu.

John Lacels, Servant late to the King, and now I trust to serve the everlasting King, with the testimony of my blood in *Smithfield*.

¶ Notes out of the History of Mistris *Joyce Lewis*, Martyr.

IN the beginning of Queene *Maries* Raigne, she went to Church as others did, and heard Masse: but hearing of the burning of sweet *Saunders*, who suffered at *Coventry*, she began to bee more heedfull, carnestly enquiring out the

cauſe of his death: who hearing it was, becauſe he refuſed to goe to Maſſe, ſhee began to be troubled in conſcience, in which diſtreſſe ſhe reſorted to Maſter *John Glover*, Brother to *Robert Glover*, Martyr, (her Houſe joyning to his) for comfort and inſtruction. Inſomuch, as being ſhortly after compelled by the furiouſneſſe of her Husband to come to Maſſe, ſhee turned her backe upon it, which turned her to further trouble: but yet was delivered upon a Bond of an Hundred Pound, taken of her Husband, that at a Moneths end ſhe ſhould come to Maſſe.

The Moneth being expired, her Husband would not by any meanes then adventure the forfeiture of his Bond, but, like a bloody Husband, delivered his owne Wife up into the hands of the bloody Biſhop: who, finding her more

ſtout

ſtout then before, to begin withal, ſent her to ſuch a ſtink-in priſon, that a Maide which was appointed to keepe her company, ſwounded in the ſame priſon.

She was often brought forth to be examined before the Biſhop, and at length to Judgement, who demanding the reaſon of her ſtiffeneſſe in her opinion, anſwered, *I finde not the things you ſo much urge, commanded in the Word of God. Could I finde them there, I would with all my heart receive, eſteeme, and beleeve them.*

Biſhop. If thou wilt beleeve no more then is in the Scripture, concerning matters of Religion, thou art in a damnable caſe.

At which words ſhee was wonderfully amazed, and being moved by the Spirit of God, told the Biſhop, *that his words were ungodly and wicked.*

Shee continued a whole twelvemoneth in prison, after judgement, being committed to a Sheriffe then lately chosen, who could not be compelled in his time to put her to death.

[*It is likely to be Sheriffe* Hopkins, *to whom Master* Bradford *writes, being afterward prisoner in the Fleet.*]

After that the Writ was come forth for her burning, her case was much lamented, being a Gentlewoman of very worthy parts.

Now that her death might bring the more glory to God, and comfort to his people, she was desirous to bee directed by certaine friends, touching the manner of her behaviour, when she should be put to the extremity: as for death, shee said, she did not greatly passe. *The ugliſome face of death doth not much affright me, when I be-*

hold

hold the amiable countenance of Christ my deare Saviour.

All that night before she suffered, she was wonderful cheerefull and merry, howbeit with great gravity; insomuch as the Majesty of the Spirit of God did manifestly appeare in her, which expelled the feare of death out of her heart; she spending the night in prayer, reading and talking with them that were purposely come unto her, for to comfort her with the Word of God.

About 3. of the Clocke in the Morning, Satan (who never sleepeth, especially when death is at hand) *began to bestir himselfe busily, shooting at her that fiery Dart, wherewith he labours to wound all such as have bid defiance to him*; questioning with her, how she could tell that she was chosen to eternall life, or that Christ dyed for her: *I grant that he dyed, but how canst*

thou tell that he dyed for thee?

With this ſuggeſtion, when ſhee was troubled, they that were about her, counſelled her to follow the Apoſtles example, *Gal.* 2. where hee ſaith, *Chriſt loved me, & gave himſelfe for me.* Alſo, *that her vocation was a manifeſt token of Gods love to her: eſpecially that holy Spirit of God, who had ſhed ſuch love of God into her heart, as it was now her onely care to pleaſe him, &c.* By theſe and the like comforts out of the holy Scriptures, Satan was put to flight, and ſhee comforted in Chriſt.

About 8. of the clocke, the Sheriffe came to her into her chamber, ſaying theſe words, Miſtris *Lewis, I am come to bring you tydings of the Queenes pleaſure, which is, that you muſt live no longer but one houre in this world:* prepare your ſelfe thereunto therfore, it ſtandeth you in hand. At which words ſo ſuddenly,

denly, and ſo groſſely uttered by ſuch an Officer, ſhee was ſomewhat apalled, but one of her friends ſtanding by, ſaid, Miſtris *Lewis*, you have great cauſe to praiſe God, who will vouchſafe ſo ſpeedily to take you out of this world & make you worthy to be a witneſſe to his truth, and to beare record unto Chriſt, that he is the onely Saviour,

Auguſtine B. rnbere.

At which words thus ſpoken to her, ſhe ſaid, Maſter Sheriffe, *Your meſſage is welcome to me, and I thanke my God, that he will make me worthy to adventure my life in his quarrell.*

When ſhee was chained to the Stake, ſhe ſhewed ſuch a cheerefulneſſe, that it paſſed mans reaſon to conceive of, being ſo well coloured in her face, and ſo patient, that the moſt part of them that had honeſt hearts did lament, and with teares bewaile the mer-

cileſſe tyranny of the Papiſts.

The Martyrs feared not the ſentence of death.

THis appeares by the ſpeech of one *John Noyes*, who being asked of a Brother in law of his (comming to comfort him in the Guild-hall of *Norwich*) whether he feared not death, when the Biſhop gave judgement upon him, conſidering the terror of the ſaue? *No, ſaid* Noyes, *I thanke God, I feared death no more at that time, then you or any man elſe did, being at liberty.*

When he ſhould be burned, the fire in moſt places of the * ſtreet was put out, ſaving in one houſe, which was eſpied by the ſmoke iſſuing out from the top of the Chimney, to which place, *Granow* the Sheriffe,

*It was at *Laxfield* in *Suffolke*.

riffe, and his man went, and breaking open the doore, got fire, and brought the ſame to the place of execution.

When *John Noyes* was brought to the Stake, he kneeled downe, and ſaid the 50. Pſalme with other prayers. Then they making haſte, bound him to the Stake, to which being bound, hee ſaid, *Feare not them that kill the body, and after that can doe no more: but feare him, who when he hath killed, hath power to caſt both ſoule and body into everlaſting fire.*

A Faggot being ſet againſt him by one *Nicholas Cademan*, then *Haſtler*, the ſaid *John Noyes* tooke up the Faggot, and kiſſed it, ſaying, *Bleſſed be the time that ever I was borne to come to this day.*

The

The Martyrs confeſſed they were ſaved onely by the merits of Chriſt.

THis appeares in *Cicely Ormes*, who being brought to the Stake, uſed theſe words, *Good people, I would you ſhould not thinke of me, that I beleeve to be ſaved, in that I offer my ſelfe hereunto death for the Lords cauſe; but I beleeve to be ſaved by the death and paſſion of Chriſt: and this my death is, and ſhall be a witneſſe of my Faith unto you all here preſent.*

The like ſpeech uſed the aforeſaid *John Noyes*, Good people, beare witneſſe, ſaid he, that I doe beleeve to be ſaved by the merits and paſſion of Ieſus Chriſt, and not by mine owne deeds, &c.

This *Cicely Ormes* comming to

to the Stake, laid her hand on it, and ſaid, *Welcome the Croſſe of Chriſt.* Then after ſhee had touched it with her hand, ſhe came and kiſſed it, ſaying, *Welcome the ſweet Croſſe of Chriſt,* and ſo gave her ſelfe to bee bound thereto.

After the tormentors had put the fire to her, ſhe ſaid, *My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour; and in ſo ſaying, ſhe ſet her hands together right againſt her breſt, caſting her eyes & head upward. And ſo ſtood, heaving up her hand by little and little, till the very ſinewes of her armes braſt aſunder, and then they fell but ſhe yelded her life unto the Lord as quietly as ſhe had beene in a ſlumber, or as one feeling no paine.*

In her examination before the Biſhops Chancellor of *Norwich*, ſhe ſaid, *If you be ſo deſirous of my ſinfull fleſh; I will be as ready to give it, by Gods grace,*

in

in so good a quarrell.

God must have his due, and *Cæsar* his.

THis was wisely observed by *Thomas Spurdance*, Martyr, who being by the Bishop of *Norwich* called Hereticke and Traytor, answered, *My Lord, I am no Traytor, for I have, I thinke, done better service to the Crowne Imperiall of* Ingland *then you.* If you have so done, saith the Bishop, then you would bee obedient to the lawes of the Realme.

He was one of Queene *Maries* Servants.

So am I, said *Spurdance: There is no man alive, I thanke God, can justly accuse mee for disobedience to any civill lawes. But you must consider, my Lord, that I have a soule, and a body: my soule is none of the Queenes, onely my body and my goods are the Queenes. I must give*

give God my ſoule, & all that belongeth thereto; that is, I muſt obey the Law and Commandements of God: and whoſoever ſhall command Lawes to be obeyed contrary to Gods Lawes, I may not doe them, for loſing of my ſoule, but rather obey God then man.

Being earneſtly urged by a Gentleman (upon the point of judgement to be given upon him) to play the wiſe mans part, and to ſave his life, and for that end to chooſe who he would to conferre withall, or to take a day; my Lord, ſaith the Gentleman, will give it you: he anſwered, *If I ſave my life, then I ſhall loſe it: and if I loſe my life for Chriſts ſake, I ſhall finde it in life everlaſting. And if I take a day, when the day commeth, I muſt ſay then even as I do now, except I will lie; and therefore that needeth not.*

Well then, have him away, ſaid the Biſhop.

A resolute answer.

WIlliam *Sparrow*, Martyr, being demanded of *Bonner*, whether hee would persist and continue in his opinion or no? answered, That he would: adding moreover, *That which you, my Lord, call Heresie, is good and godly: And if every haire of my head were a man, I would burne them all, rather then goe from the truth.* See before the answer of *John Ardley*.

God will blesse such as have the Popes curse.

BOnner having read the sentence against Master *Richard Gibson*, had this answer: *Blessed (saith he) am I that*

that am curſed (this day) at your hands. We have nothing now, but, Thus will I. For as the Biſhop ſaith, ſo it muſt be. And no hereſie it is to turne the truth of God into lies, and that do you; meaning the Biſhop and his fellowes.

What have Gods Temples to doe with Idols?

MAſter *John Rough*, a little before hee was diſgraded, ſaid to *Bonner*, *As touching your ſervice now uſed, I utterly deteſt it, and if I ſhould live as long as* Methuſhelah, *yet would I never come to Church to heare the abominable Maſſe.*

The

The Angels ſcorne Popery.

MArgaret Meering, Martyr, being demanded whether ſhee would ſtand to her anſwers, anſwered, *Yea, I will ſtand to them to the death: For the very Angels of Heaven doe laugh you to ſcorne, in ſeeing the abominations you uſe in your Church.*

Notes out of the Hiſtory of *Thomas Hudſon.*

THomas Hudſon of *Ailſham* in *Norfolke*, by his occupation a Glover, bare ſuch good will to the Goſpell of Chriſt, in the dayes of King *Edward* the ſixth, that two yeeres before Queene *Maries* Raigne,

Raigne, he learned to read Engliſh at the thirtieth yeere of his age.

At the comming in of Queene *Mary*, he was forced for a long time to flee into *Suffolke*, travelling from place to place: at length returning home to comfort his wife and children, and perceiving his continuance there to bee dangerous, he and his wife deviſed a place among the Faggots to hide himſelfe in, where he remained all the day in ſtead of his Chamber, reading and praying continually, for the ſpace of halfe a yeere; and his wife like an honeſt woman, being carefull for him, uſed her ſelfe faithfully and [illegible] gently towards him, though ſhe was oft threatned by one *Berry*, Vicar of the Towne, and the Biſhops Commiſſary, to burne her, for not revealing her ſaid Husband.

After

After which, *Hudſon* underſtanding of it, waxed every day more zealous then other, continually reading and ſinging of Pſalmes, to the wonder of many, the people openly reſorting to him to heare his exhortations, and vehement prayers.

Walking abroad for certaine dayes in the Towne, continually crying out of the Papiſts abomination; comming home to his houſe, he ſate him down upon his knees, having his book by him, reading and ſinging Pſalmes, without ceaſing, for three dayes & three nights, refuſing both meat and talke, to the wonder of many.

The Conſtable comming to his houſe by breake of day to take him, April 22. *Anno* 1558. when he ſaw them come, ſaid, *Welcome, friends, welcome: You be they that ſhall leade me to Chriſt. I thanke God therefore, and the Lord enable me thereto, for his mercies*

mercies ſake. For his deſire was, and ever he prayed if it were the Lords will, that he might ſuffer for the Goſpell of Chriſt.

Being asked by *Berry*, the Commiſſary, what the Sacrament of the Altar was, and whether he beleeved not in it? he anſwered, *that it was wormes meat: and my beliefe, ſaith he, is in Chriſt crucified.*

Berry. Doſt thou not beleeve the Maſſe puts away ſinnes?

Hudſon. *No, God forbid, it is a patched monſter, and a diſguiſed Puppet, &c.*

Being asked of him, whether hee would recant or no? anſwered, *The Lord forbid; I had rather dye many deaths, then doe ſo.*

Bloody

Bloody *Bonner*.

BOonner in speaking to one *John Mills*, used these words: They call me bloody *Bonner*: A vengeance on you all, I would faine be rid of you, but you have a delight in burning. But if I might have my will, I would sow up your mouthes, and put you in Sackes and drowne you.

Verses made upon *Bonners* Picture.

MVse not so much
that Natures worke
Is thus deformed now,
With Belly blowne,
and Head so swolne;
For I shall tell you how.

This

This Cannibal,
in three yeeres ſpace,
Three hundred Martyrs ſlew.
They were his food,
he loved ſo blood,
He ſpared none he knew.
It ſhould appeare
that blood feeds fat,
If men lye well and ſoft:
For Bonners *belly*
waxt with blood,
Though he ſeem'd to faſt oft.
O bloody beaſt!
bewaile the death
Of thoſe that thou haſt ſlaine;
In time repent,
ſince thou canſt not
Their lives reſtore againe.

The Papiſts affirmed that Chriſt had two bodies.

ALice Driver (of whom mention was made before) reaſoning with the Doctors

ctors about the Reall presence, and to that end being pressed with these words, *This is my body*, they demanding whether God was not omnipotent, and therefore able to performe that hee spake? she answered, that they were indeed the words of Christ, and that hee was able to performe what he promised: but I pray you, saith she, *Was it not Bread which he gave his Disciples?*

Doctor. No, it was his body.

Driver. *Then it was his body they did eat over night.*

Doctor. Yea, it was his body.

Driver. *Why, what body was it then that was crucified the next day?*

Doctor. It was Christs body.

Driver. *How could that be, when his Disciples had eaten him up over night, except he had two bodies, as by your argumẽt he had? One they did eat over night, & another was crucified the next day.*

Such

Such a Doctor, such Doctrine Be you not ashamed to teach the people that Christ had two bodies? In Luke *the 22. it is said, Christ tooke bread, brake it, & gave it to his Disciples.* Saint *Paul*, 1. Cor. 11. *saith, As oft as yee shall eate this Bread. Wherefore I marvell ye blush not before all this people, to lye so manifestly as ye doe, &c,*

The Papists would not suffer the Martyrs to pray.

ALexander *Gouge*, her fellow Martyr, being both of them in their prayers at the place of execution: Sir *Henry Doyell* then Sheriffe, was very much offended with them, and willed the Bailife of *Ipswich* to command them to make an end of their prayers. They kneeling upon a broome faggot, the Bailife came to them,

commanding them to make an end, saying, *On, on, have done, have done, make an end, naile them to the Stake.* Yet they continued in prayer.

Then the Sheriffe sent one of his men to bid them make an end. *Gouge* then stood up, and said to the Sheriffe, *I pray you, Master Sheriffe, let us pray a little while, for we have but a little while to live here.*

Then said the Bailife, Come off, have them to the fire. *Why,* said the *Martyrs, will ye not suffer us to pray?*

Away, said the Sheriffe, to the Stake with them.

Well, Master Sheriffe, said Gouge, *take heed how you forbid prayer: For if you forbid it, the vengeance of God hangeth over your head.*

Being chained to the Stake, and the Iron hoope being put about *Alice Driuers* necke: *Oh,* said she, *here is a goodly necke-*

cher

cher: bleſſed be God for it.

Then divers came and tooke them by the hands as they were bound, ſtanding at the Stake. The Sherife cryed, *Lay hands on them, Lay hands on them.* With that, great multitude ranne to the Stake. The Sheriffe ſeeing that, let them alone: ſo that there was not one taken.

¶ They that beleeve, muſt ſpeake.

THe like godly zeale of the faithfull towards the Martyrs of Chriſt, is thus mentioned in the Story of Maſter *Bentham.* At what time the 7. laſt that were burned in *Smithfield*, were condemned and brought to the Stake to ſuffer, there came downe a Proclamation from King *Philip*, and

Queene *Mary*, being twice pronounced openly to the people; firſt, at Newgate, then at the Stake, where they ſhould ſuffer, ſtraitly charging and commanding, that no man ſhould either ſpeake to them, pray for them, or once ſay, *God helpe them.*

It was appointed before of the godly there ſtanding together, which were a great multitude, that ſo ſoone as the Priſoners ſhould be brought, they ſhould *goe to them, to imbrace and comfort them:* which they did; for, as ſoone as the ſaid Martyrs were comming toward the place in ſight, being brought with Bils and Glaves as the cuſtome is, *the godly multitude & Congregation, with a general ſway, made towards the priſoners in ſuch manner, that the Bil-men & other Officers, being all thruſt backe, could nothing doe, nor anything come nigh.* So

the

the godly people meeting, imbracing, and kiſſing them, brought them in their armes unto the place where they ſhould ſuffer.

This done, and the people giving place to the Officers, the Proclamation with a loud voyce was read to the people, as is before mentioned. Maſter *Bentham*, the Miniſter of the Congregation, not ſparing for that, but as zeale and Chriſtian charity moved him, and ſeeing the fire ſet to them, turning his eyes to the people, cryed, and ſaid, Wee know they are the people of God, and therefore we cannot chuſe but wiſh well unto them, & ſay, *God ſtrengthen them.* And ſo boldly hee ſaid, *Almighty God, for Chriſts ſake, ſtrengthen them. With that, all the people, with a whole conſent, and loud voyce, followed, and ſaid, Amen, Amen.* The noyſe wherof was ſo great, and the cryers thereof ſo many, that the Offi-

If theſe ſhould hold their peace, the ſtones would ſpeake. *Luke* 19. 40.

cers could not tell what to ſay, nor whom to accuſe.

¶ Images, Whores.

ONe *Preſts* wife, of whom mention was made before, entring into Saint *Peters* Church in *Exeter*, beheld a Dutch-man (expert in his Trade) how he made new noſes to certaine Images, which were disfigured in King *Edwards* dayes: *What a mad-man art thou,* (ſaid ſhe) *to make them new Noſes, which, within a few dayes ſhall all leeſe their heads?* The Dutch-man tooke it ill: and ſhee ſaid unto him, *Thou art accurſed, and ſo are thy Images.* He called her Whore. *Nay,* ſaid ſhe, *thy Images are Whores, and thou art a Whore-hunter. for doth not God ſay, You goe a whoring after ſtrange gods, figures of your*

your owne making, and thou art one of them?

¶ God is a friend moſt faithfull.

BEiag offered to have her life ſpared, if ſhee would recant; *Nay, that will I not, ſaid ſhe: God forbid I ſhould loſe the life Eternall, for this carnall and ſhort life. I will never turne from my heavenly Husband: from the fellowſhip of Angels, to mortall children: and if my Husband and children be faithfull, then am I theirs. God is my* Father, *God is my* Mother, *God is my* Siſter, *my* Brother, *my* Kinſman; *God is my* Friend *moſt faithfull.*

Her Iudgement being read, which was, that ſhe ſhou'd goe thence to the place of execution, and there to be burnt with flames, till ſhee ſhould be

consumed shee lifted up her voyce, and thanked God, saying; *I thanke the Lord my God: this day I have found that which I have long sought.* In the flames she cryed, *God be mercifull unto me a sinner, God be mercifull unto me a sinner.*

Short Notes touching Master *Bradford.*

IN Prison (after he was condemned to dye) he preached twice a day continually, unlesse sickenesse hindred him.

Preaching, reading, and praying, was all his whole life.

He did eate but one meale a day, and that sparingly. In the middest of Dinner, he used oft to muse, having his Hat over his eyes, from whence commonly trickled plenty of teares,

teares, dropping on his trencher.

Very gentle hee was to man and childe.

Hee slept commonly not above foure houres in the night.

He continually studied upon his knees.

He counted that houre not well spent, wherein he did not some good, either with his pen, study, or by exhortation, &c.

His manner was to keepe to himselfe a Catalogue of all his grosseſt sinnes, which in the dayes of his ignorance hee committed, and to lay the same before him, when he went to prayer, &c.

Such continuall exercises of conscience, hee had in private prayer, that hee did not count himselfe to have prayed to his contentation, unlesse in it hee felt inwardly some smiting of

heart for ſinne, and ſome healing of that wound by Faith; feeling the ſaving-health of Chriſt, with ſome change of minde, into the deteſtation of ſinne, and love of obeying the will of God.

Hee contented not himſelfe to pray publikely within the Colledge, nor privately with his Pupils, but after repayred to his owne ſecret prayer by himſelfe; being wont to ſay to his familiars, I have prayed with my Pupils, but I have not yet prayed with my ſelfe.

Being oft ſollicited by Maſter *Martin Bucer*, (that man of God) to whom he was right deare, to beſtow his Talent in Preaching: *Bradford* would alwayes anſwer, that hee was unable to undertake that office for want of learning. To the which *Bucer* was wont to replay, ſaying, *If thou have not fine Manchet bread, yet give the*

poore

ſhrugging & ſhrinking, ſhewing what he was, ſaid; Of that cup which is in your hand, I will pledge you, but of that other which you meane, I will not promiſe you. *Well, ſaid Maſter* Saunders, *my deare LORD JESVS CHRIST hath begunne to me of a more bitter Cup then mine ſhall be, and ſhall I not pledge my moſt ſweet Saviour? Yes, I hope.*

The Biſhop of *Wincheſter*, telling of him, that within 7. dayes hee ſhould heare more, (meaning of his burning) he made the Biſhop this anſwer, *Welcome be it, whatſoever the will of God ſhal be, either life or death: For, I tell you truely, I have learned to dye. But I exhort you to beware of ſhedding of innocent bleod. Truly it will cry.* In a Letter of his, relating theſe very words, he addes; *Ah, Ah, Puer ſum, neſcio loqui:* I am a Childe, I cannot ſpeake.

Being

Being come to *Coventry*, where hee was to burned, a poore Shoomaker who was wont to ſerve him with ſhooes, came to him after this manner, and ſaid, O my good Maſter, God ſtrengthen and comfort you. Gramercies, good Shoomaker, ſaid Maſter *Saunders*, *I pray thee to pray for me, for I am the unmeeteſt man for this high Office, that ever was appointed to it, but my gracious God, and deare Father is able to make me ſtrong enough.*

¶ A note ſhewing the manner how God called him to the Miniſtery.

HIs bringing up from his youth was in learning, ſo as being put to Schoole, he was thence choſen Schooler of the Kings Colledeg in *Cambridge:*

bridge : where in ſhort time he profited very much in learning. After he had left the Vniverſity, to returne to his Parents, he meant, upon their advice, to become a Merchant, ſin regard hee had a good portion left him. At his comming to *London*, he was bound Prentice with Sir *William Cheſter*, who afterward chanced to be Sheriffe that ſame yeere that *Saunders* was burnt at *Coventry*. But in this eſtate hee did not long continue; for ſo mightily did the Lord then worke in his heart, that hee could finde no liking in that vocation, but would ever and anon be withdrawing himſelfe ſecretly into ſome corner falling into his ſolitary lamentations.

His Maſter hearing his Servant thus lamenting alone, brake with him touching the cauſe thereof : who perceiving his minde to bee wholy addicted

addicted to his Booke and ſpirituall contemplations (like a good man) acquainting his friends with it, gave him his Indentures, and ſet him free.

Shortly after, he returned againe to *Cambridge* to his former Studies, where, to the knowledge of the Latine, hee coupled the ſtudy of the Greeke and Hebrew Tongues: and thus bending his minde to the reading of the Scriptures, he began to furniſh himſelfe for the Office of a Preacher, &c.

¶ Certaine Notes touching *William Tindall*, Martyr.

TOuching his Tranſlation of the New Teſtament into Engliſh, hee thus writes to *Iohn Frith, I call God to record againſt that Day, in which we ſhal appeare*

appeare before our Lord Jesus, to render a reckoning of our doings, that I never altered one sillable of Gods Word, against my cõscience, nor would doe this day, if all that is in the earth, whether it be honor, pleasures, or riches, might be given me, &c.

Moreover (saith hee) *in the same Letter, I take God to witnesse to my conscience, that I desire of God to my selfe, no more in this World, then without which I cannot keepe his Lawes.* Iudge (Christian Reader) saith *Frith*, whether these words bee not spoken of a faithfull, cleare, innocent heart.

His two play-dayes.

HE reserved or hallowed to himselfe two dayes in the weeke, which hee named his dayes of pastime; and those

thoſe were Munday the firſt day in the weeke, and Saturday the laſt day in the weeke: on the Munday hee viſited all ſuch poore men and women as were fled out of *England* (by reaſon of perſecution) into *Antwerp*, and thoſe (well underſtanding their good exerciſes and qualities) he did verily liberally comfort and releeve: and in like manner provided for the ſicke and diſeaſed. On the Saturday hee walked round about the Towne in *Antwerp*, ſeeking out every corner and hole wherein hee ſuſpected any poore perſon to dwell (as God knoweth there are many) and where he found any to bee well occupied and yet overburthen'd with children, or elſe were aged, or weake, thoſe alſo he plentifully releeved. And thus he ſpent his two dayes of paſtime, as hee called them. And truely his Almes

Almes was very large: ſo it might well be; for his exhibition that hee had yeerely of the Engliſh Merchants was very much, which for the moſt part hee beſtowed upon the poore, as is aforeſaid. The reſt of the dayes in the weeke, hee gave himſelfe wholly to his Booke, wherein moſt diligently he travelled. When the Sabbath came, then went hee to ſome one Merchants Chamber or other, whither came many other Merchants: and unto them hee would reade ſome one parcell of Scripture, either out of the Old Teſtament, or out of the New, the which proceeded ſo fruitfully, ſweetly, and gently from him, (much like the writing of Saint *John* the Evangeliſt;) and likewiſe after Dinner, he ſpent an houre in the ſame manner, ſo as it was a heavenly comfort and joy to the

the audience to heare him.

The Fleſh luſteth againſt the Spirit, *Gal.* 5. 17.

GEorge *Tankerfield* ſitting before a fire, a little before his burning at Saint *Albones*, after hee had put off his Hoſe and Shooes, ſtretched out his Legge to the flame; and when it had touched his foot, he quickly withdrew his Legge: ſhewing how the Fleſh did perſwade him one way, and the Spirit another way.

Fleſh. The Fleſh, ſaid, O thou foole, wilt thou burne, and needeſt not?

Spiri. *The Spirit ſaid, Be not afraid, this burning is nothing to eternall fire.*

Fleſh. The Fleſh ſaid, Doe not leave the company of thy friends,

friends, and acquaintance which love thee, and will let thee want nothing.

Spirit. *The Spirit ſaid, The Company of Ieſus Chriſt and his glorious preſence, doth farre exceed all fleſhly friends.*

Fleſh. The Fleſh ſaid, Doe not ſhorten thy time now: for thou maiſt, if thou wilt, live yet much longer.

Spirit. *The Spirit ſaid, This life is nothing to that which is to come, which laſteth for ever.*

Of ſome that were ſaved by Gods providence.

ONe *Alexander Wimhurſt*, being brought into *Clunies* houſe in *Pater-noſter-row*, to be carried thence to the *Lollards* Tower out of hand, it ſo hapned, that *Clunie*, his Wife, and ſervants, were all at that time

time ſo buſied, as that they wanted leiſure to locke up their Priſoner. In the Hall where *Alexander* ſate, was a woman, whoſe Husband at that time was in for matter of Religion, who perceiving the advantage the man had of eſcape: Alacke good man, ſaith ſhee, if you will, you may get you out of your enemies hands, for here is none to looke unto you. God hath opened to you a way of deliverance, loſe not the opportunity, if you be wiſe. With theſe and ſuch like words being perſwaded, he ſtepped out of the doores, walking ſoftly in the ſtreet, ſo that if any had followed, he might have beene recovered againe. But as it ſeemed, the Lord had a ſpeciall hand in this worke, in preſerving the poore man from being further touched or hurt of his adverſaries.

Thomas

Thomas Brice.

THis *Brice* being in the houſe of one *John Seale*, in the Pariſh of *Herting*, and the Bailife with other Neighbours comming in, ſent by Sir *John Baker*, to ſearch for him and to apprehend him, knowing alſo perfectly his ſtature, and colour of his rayment, yet had no power to ſee or know him, ſtanding before their faces. So wonderfully did the Lord blinde their eyes, that asking for him, and looking upon him; yet notwithſtanding, hee quietly tooke up his Bookes and ſo departed the houſe, without any hand laid upon him.

A note touching the deliverance of *John Hunt* and *Richard White*.

AT what time they were imprisoned in a low Dungeon in *Salisbury*, condemned to dye, and the Writ for their burning came downe to the Vnder-Sheriffe (who indeed burnt the said Writ, saying, he would not be guilty of these mens bloods) they, according to their usuall manner, fell to Evening prayer, who kneeling together, as they should begin their Prayer, fell both of them on a sudden to such a strange weeping and tenderneſſe of heart (but how they could not tell) that they could not pray one word, but so continued a great space bursting out into teares. After

that night was paſt, and the morning come, the firſt word they heard, was, *That the Chancelor, their great enemy, was dead. The time of whoſe death they found to be the ſame houre, when as they fell into ſuch a ſudden weeping: and ſo in Queen* Elizabeths *time were both ſet at liberty.*

A Chriſtian man after the Popes making, defined.

FIrſt, to bee baptized in the Latine tongue, then confirmed by the Biſhop: the Mother of the Childe to be purified. After he is come to yeeres of diſcretion, then to come to Church, to keepe his Faſting dayes, to faſt the Lent, to come under *Benedicite*, that is, to be confeſſed to a Prieſt, to doe his Penance, at Eaſter to take his Rites, to heare Maſſe, and Di-

vine Service, to ſet up Candles before Images, to creepe to the Croſſe, to take holy Bread and holy Water, to faſt the Ember dayes, Rogation dayes, and Vigils, to keepe the Holidayes, to pay his Tithes and offring dayes, to goe on Pilgrimage, to buy Pardons, to worſhip his Maker over the Prieſts head, and to obey his Lawes, to receive St. *Nicholas* Clarkes, to have his Beads, to give to the high Altar, to take Orders if he will be a Prieſt, to ſay his Mattens, to ſing his Maſſe, to lift faire, to keepe his Vow, and not to marry: When he is ſicke, to be anneeld, and take the Rites of holy Church, to bee buried in the Church, to be ſung for, to be rung for, to be buried in a Friers cowle, to finde a ſoule-Prieſt, &c.

Looke now, good Reader, upon this definition, and tell mee what Faith or Spirit, or what

what working of Gods grace in all this doctrine is here required. The Lord Ieſus give the true light of his Goſpell to ſhine in our hearts, *Amen.*

The Church increaſeth by perſecution.

AND that none can terrifie or remove us which beleeve in Ieſus, by this it daily appeareth; for when wee are ſlaine, crucified, caſt to wilde beaſts, into the fire, or given to other torments, yet we goe not from our confeſſion: but contrary, the more cruelty and ſlaughter is wrought againſt us, the moe they be that come to piety and faith by the Name of Ieſus: no otherwiſe, then if a man cut the Vine-tree, the better to grow. For the Vine-tree planted by God and

Iuſtin. Martyr. in Dialog. cum Trypho.

Christ our Saviour, is his people.

The words of *Ignatius*.

FRom *Syria* to *Rome* had I a battaile with beasts, as well by Sea as by Land, both day and night, being bound in the midst of 10. cruell Libards, which, the more benefit they received at my hands, became so much the worse unto me. But I being exercised, and now well acquainted with their injuries, am taught every day more and more, but hereby am I not yet justified. And would to God I were once come to the beasts which are prepared for mee, which also I wish, with gaping mouthes were ready to come upon mee; and if they will not, unlesse they be provoked, I will then enforce them

That is, the company or band of Soldiers.

them againſt my ſelfe. Pardon me, I pray you. How much beneficiall it is to me, I know, now I begin to bee a Scholler. I force, nor eſteeme any viſible things, nor yet inviſible, ſo that I may obtaine Chriſt Ieſus. Let the Fire, Gallowes, devouring of wilde beaſts, breaking of bones, pulling aſunder of members, bruiſing or preſſing my whole body, with the torments of Hell it ſelfe, come upon me, ſo that I may win Chriſt.

Polycarpus, a faithfull Servant of Chriſt, his Lord.

THe Proconſull being earneſtly in hand with him, ſaid, Take thine Oath, and I will diſcharge thee: Defie Chriſt. *Polycarpus* anſwered, *Foure-ſcore and ſixe yeeres have I*

beene his ſervant, yet in all this time he never hath ſo much as once hurt me: How then may I ſpeake evill of my King and Soveraigne Lord, who hath thus preſerved me?

This *Polycarpus* at a certaine time meeting *Marcion* the Heretike, who ſaid unto him, Doeſt thou not know mee? Yes, ſaid *Polycarpus, I know thee to be the firſt begotten of Satan.*

Lawrence tormented on the fiery Gridiron.

AFter many cruell handlings, this meeke Lambe was laid, not on his fiery bed of Iron, but on his ſoft bed of Downe. So mightily God wrought with his Servant *Lawrence*, ſo miraculouſly God tempered his element of fire, not a bed of conſuming paine, but a Pallet of nouriſhing reſt was

was it unto *Lawrence*. Not *Lawrence*, but the Emperour might ſeeme to be tormented; the one broiling in the fleſh, the other burning in the heart. When this triumphant Martyr had beene preſſed downe with fire-pikes for a great ſpace, in the mighty Spirit of God hee ſpake to the vanquiſhed Tyrant?

This ſide is now roaſted enough,
Turne up, O Tyrant great,
Aſſay, whether roaſted or raw
Thou thinke the better meat.

An example of the godly, to flye the ſociety of the wicked.

AS Saint *John* the Evangeliſt entred into the Bath at *Epheſus*, to bathe himſelfe, underſtanding that *Cerinthus*

the Heretique was there, ſuddenly leaped out unbathed, ſaying, *Let us flee hence, leſt the houſe fall on your heads, wherein* Cerinthus, *the Enemy of the Truth, bathes himſelfe.*

A memorable ſpeech of Saint *Cyprian.*

BEing follicited by certaine Courtiers to ſpare his life, and diſſemble his Religion; he anſwered, *That in ſo holy a cauſe there needed no deliberation.*

Another.

A *Chriſtian Souldier may dye, but can never be overcome.*

A

A note of *Athanasius.*

Athanasius being threatned to dye by *Julian* the Emperour, and newes thereof being brought him by the Christians, not without great lamentation, entreating him to use some meanes for the safegard of his life, he, with a prophetical spirit, answered, *Be ye not carfull nor sad concerning this, for it is but a little Cloude, which will vanish away forthwith.*

A note of one *Theodore* mentioned by *Eusebius.*

THis *Theodore* was so cruelly beaten by divers tormentors, that they continued from

from morning to night: ſuch a faſt was never ſeene. The whileſt, this holy Martyr, with a ſmiling countenance, ſung Pſalmes. When *Saluptus*, (whom the Emperour *Julian* had ſet on to perſecute the Chriſtians) ſaw it, and that his cruelty nothing prevailed, hee returning, made report thereof to the Emperour, ſaying, That if he dealt thus with them, it would turne to their glory, but to his ſhame. Afterwards, we ſaw this *Theodore* in the City of *Alexandria*, asking him, What paine he felt in being thus beaten? *Little or none at all*, ſaid hee: *for mee thought I ſaw a young man, who, with a white cloth, wiped away the ſweat from my face, which gave me ſuch ſweet refreſhing, that I was ſorry when they gave over tormenting me.*

¶ The

¶ The zeale of a Chriſtian woman.

THe Emperour *Valencius* had commanded his Provoſt Marſhall, to baniſh all good Chriſtians out of the Land, whereof there were exceeding many; who ſeeing them afterwards by troopes to aſſemble together, was ſo diſpleaſed thereat, that hee ſtrucke the Provoſt, for not ridding the Country of them, as he was commanded. The Provoſt (though a Pagan) loth to wrong the Chriſtians, ſent them word ſecretly in the night, of the Emperours diſpleaſure, that they might the better ſhift for themſelves, leſt further cruelty were executed upon them. Earely in the morning, he, with his offi-

cers,

cers, came, making a great ſtir, of purpoſe to feare them, but without doing them any hurt. Being come to the place, hee was wonderfully aſtonied; for infinite others, from all parts, were aſſembled to them, fearing leſt their Brethren ſhould ſuffer without them. Among the reſt, behold, a Woman, hafting ſo faſt towards them, that ſhee came all unready, bringing her little Child with her in her armes, who ruſhing in amongſt the Souldiers, were forced to let her paſſe by. Which the Provoſt obſerving, cauſed the Woman to bee brought before him, asking her, *Thou wretched woman, whither haſteſt thou ſo faſt? I am haſting* (ſaith ſhe) *to the place where the multitude of Chriſtians are met together. But knoweſt thou not* (ſaith he) *that the Provoſt is now going thither, to put them all to the ſword? I know it well,* ſaid the Woman,

Woman, *which makes me poaſt thitherward ſo faſt, that I may take part with them of it. But whither* (quoth the Provoſt) *carrieſt thou thy little Infant? Even thither alſo,* (replyed the Woman) *that it, with my ſelfe, may obtaine the Crowne of Martyrdome.* At the hearing whereof (like a wiſe and modeſt man) he commanded his Officers to returne, and himſelfe preſently poſting to the Emperours Palace, told him this whole diſcourſe, adding thereto, Thou maiſt, if thou wilt, take away my life, but to execute thy commandement, I dare not. And by this meanes, the Emperours wrath was appeaſed.

The zeale of *Polycarpus*, mentioned before.

WHen he had heard of any ſtrange doctrine broached

broached by any, he was wont to ſtop his eares, ſaying, *Ah my God, why haſt thou reſerved me to theſe times?* And would preſently goe his way.

A row of ſhort Sentences uſed by Forraigne Martyrs at the time of their deaths.

Polycarpus requires to ſtand at the Stake untyed.

LEt me alone, I pray you (ſaith he) *as I am: for he that gave me ſtrength to come to this fire, will alſo give me patience to abide in the ſame without tying.*

A ſpeech of *Ignatius* the Martyr, when he heard the Lyons roaring.

I *Am* (ſaith he) *the Wheat of Chriſt, I ſhall be ground with the teeth of wilde Beaſts, that I may be found pure bread.*

Thomas Sampall.

BEing offered a Pardon in the middeſt of the fire, ſaid: *Oh, now that I am thus far on my journey, hinder me not to finiſh my race.*

Hierome of *Prague.*

MAke (ſaith he) *the fire in my ſight: for had I feared it, I had never come hither.*

¶ Chriſto-

¶ *Christopher Marshall* of *Antwerpe.*

I Was (saith he) *from eternall, a Sheep destinated to the slaughter, and now I am going to the Shambles: Gold must be tryed in fire.*

Castalia Rupea.

YOu may throw my body from this steep hill, yet will my soule mount upward againe: your blasphemies more offend my soule, then your torments doe my body.

Peter Berger.

I See the Heavens open to receive me: And beholding the multi-

multitude at the Stake, ſaid, *Great is the Harveſt, Lord, ſend Labourers.*

Conſtantine.

HEe, with other Martyrs, being carried to execution in a Dung-cart: *Well,* (ſaith he) *yet are we a precious Odour, and ſweet ſavour to God in Chriſt.*

Francis Sauromania, a Spaniard.

VVOrke (ſaith hee) *your pleaſures on my body, which you have in chaines your Captive: but my ſoule is even in Heaven already, through faith and hope; and upon that,* Cæſar *himſelfe hath no power.*

John

John Bruger.

A Frier offering him a woodden Crosse at the Stake: *No*, saith he, *I have another true Crosse imposed upon me, which now I will take up: I worship not the worke of mans hands, but the Sonne of God; I am content with him for my onely Advocate.*

Martin Hyperius.

OH what a difference is there, saith hee, *betwixt this and eternall fire! who would shun this, to leape into that?*

George

George Carpenter.

ALl Bavaria, ſaith he, *is not ſo deare to me, as my Wife and children, yet, for Chriſt's ſake, I will forſake them cheerefully.*

Adam Wallack, a Scot.

TO a tempting Frier: *If an Angell ſhould ſay as thou doeſt, I would not beleeve him. Is the fire ready? I am ready; Let no man be offended; no Diſciple is greater then his Maſter.*

Anne de Burg.

IN the middeſt of his ſuffe-rings, hee had this ſpeech; *Lord,*

Lord, forsake not me, lest I forsake thee.

Adolphus Clarebachius.

I Beleeve there is not a merrier heart in the World at this instant then mine is: Behold, yee shall see me dye by that faith in which I have lived.

Giles Tilman.

BEing urged to utter what he beleeved of Purgatory: *Purgatory and Hell*, saith he, *I leave to you, but my hope is directly to goe into Paradise: neither feare I this great pile of Wood, whereof some might have beene spared to warme the poore, but will passe thorow it purged to my Saviour.*

Peter

Peter Bruce.

I Thanke God, my broken legge ſuffered mee not to flye this Martyrdome.

Chriſtopher Fabrianus.

Firſt bitter, ſaith hee, then ſweet: Firſt, the battell; the victory when I am dead: every drop of my blood ſhall preach Chriſt, and ſet forth his praiſe.

Lewis Marſake, Knight.

HE ſeeing his other Brethren goe with Halters about their necks, which they would not offer to him, becauſe

cause of his dignity : *Why, I pray you,* said he, *doe yee deny me the badge of so excellent an order? is not my cause the same with theirs?* Which obtaining, hee marched valiantly to the Stake with them.

Simeon Laeus.

SEeing one *Silvester*, his Executioner comming towards him, said, *Never saw I man in all my life, whose approch was better welcome to mee then thine.* So chearefully tooke hee his death. *Silvester* amazed at it, left his Office, and became a Convert, and a Christian himselfe, and went to *Geneva* to bee further instructed in the Gospell.

Kilian,

Kilian, a Dutch Schoole-Maſter.

TO ſuch as asked him, If he loved not his Wife and Children? *Yes*, ſaid he, *if all the world were Gold, & were mine to diſpoſe of, I would give it all to live with them, though it were but in priſon: yet is my Soule, and my Lord Chriſt, dearer to me, than all things whatſoever.*

Giles Verdict.

OVt of my aſhes (ſaith hee) *ſhall ariſe innumerable Chriſtians.*

Francis Culver.

VNto his two Sons massacred together with himselfe, he hath these words, *Sheepe we are for the slaughter; this is no new thing: Let us follow millions of Martyrs, through temporall death, unto eternall life.*

Of Philip de Lunes, a Gentlewoman.

BEing required to give her Tongue to be cut out, answered, *Seeing I doe not sticke to give my whole body, shall I refuse to give my tongue? No, No.*

A

A note of *John Badby*, Taylor, burnt in a Tun in *Smithfield.*

VVHen the Tun was put over him, and the fire put to him, feeling it, hee cryed *Mercy*, calling belike upon the Lord. The Prince being by, commanded the Tun immediatly to be taken away, and the fire to bee quenched, the Prince asking, If he would now forſake his Hereſie, and turne to the *faith* of the holy *Church?* which if hee would doe, hee ſhould have goods enough, promiſing him a yeerely ſtipend out of the Kings Treaſury, ſo much as ſhould content him.

An. 1409. In the Raigne of *Henry* the Fourth.

But this valiant Champion of Chriſt, neglecting the Princes faire words, as alſo contemning all mens devices,

continued unmoveable in his former minde. The Prince commanded him straitway to bee put again into the Pipe or Tun, telling him, he must not henceforth looke for any favour. But hee being nothing at all abashed, persevered invincible unto the end; not without a great and cruell battell, but with much more triumph and victory, the Spirit of Christ having alwayes the upper-hand in his Members and Martyrs, maugre the fury, rage, and cruelty of the world. His word at his death was, *Mercy, Lord Jesus Christ, Mercy.*

Notes out of the writings of *William Thorp.*

The properties of Truth.

SOothfastnesse and Truth have these properties, that where-

where-ever they be oppoſed, they have a ſweet ſmell. And the more the enemies reſiſt it, the greater ſweet ſavour commeth thereof. Which heavenly ſmell will not vaniſh away like ſmoke in the winde, but will deſcend and reſt in ſome cleane ſoule, that thirſteth thereafter.

The Archbiſhop *Thomas Arundell* urging him to take his Oath, That hee would accuſe all ſuch as hee knew ſuſpected of Hereſie, and to give in their names, hee anſwered:

Sir, if I ſhould conſent to you herein, I ſhould be every Biſhops Spie, and Summoner of all England. *Yea, Sir, many men and women might juſtly ſay, unto my confuſion, that I were a Traytor both to God and to them.*

The Christian obedience of the Lord *Cobham*.

BEing counselled by King *Henry* the fifth to submit himselfe as an obedient Childe to his holy Mother the Church; he made this answer, *You, most worthy Prince,* saith he, *I am alwaies prompt and willing to obey, next unto my eternal God, submitting thereunto, as I have ever done, all I have, either of goods or life: but as touching the Pope and his spiritualty, I owe them neither suite, nor service.*

Out of the Letters of Master *John Hus*.

TO a certaine Priest hee thus writes, *Against fleshly lusts,*

luſts, preach continually all that ever you can, for the which the fleſh of Chriſt did ſuffer.

To another: *I heartily deſire you, be not greedy in ſeeking after Beneficees. And if you ſhall be called to any Cure in the Country, let the honour of God, the ſalvation of ſoules, & the travell thereabouts, move you thereunto, and not the having of the Living, nor the commodities thereof.*

A Prayer of IOHN HVS to Chriſt.

O Moſt mercifull Chriſt, draw us weake creatures after thee: for except thou ſhouldeſt draw us, we are not able to follow thee. Give us a ſtrong ſpirit, that it may bee ready; and although the fleſh bee feeble, yet let thy grace goe before us, goe with us,

and follow us: for without thee we can doe nothing, much leſſe enter into cruell death for thy ſake. Give us that prompt and ready ſpirit, a bold heart, an upright minde, a firme faith and hope, and conſtant charity, that for thy Names ſake, we may give our lives patiently, and joyfully, *Amen.*

A Propheſie of *Iohn Hus.*

O Holy God, how largely doth Antichriſt extend his power and cruelty! But I truſt that this power ſhall bee ſhortned, and his iniquity detected more and more amongſt the faithfull people.

Another

Another Propheſie of IOHN HVS.

O How acceptable a thing ſhould it bee (if time would ſuffer mee) to diſcloſe the wicked acts of the Papacy now in dignity, that the faithfull Servants of God might know them! But God will ſend thoſe after me, that ſhall be more valiant; and there are alive at this day, that ſhall make yet more manifeſt the malice of Antichriſt, expoſing their lives unto the death, for the truth of our Lord Ieſus Chriſt, who ſhall give both to them and mee everlaſting life.

The Propheſie of *Hierome* of *Prague*.

YOu will (ſaid *Hierome* to the Councell of *Conſtance*) condemne mee wickedly and unjuſtly. But I, after my death, will leave a remorſe in your conſcience, and a nayle in your heart: *And here I cite you all, to anſwer unto mee before the moſt high and juſt Judge within an hundred yeeres.*

His ſpeech, when a Paper painted with red Devils ſhould be put upon his head.

OVr Lord Ieſus Chriſt, when as he ſhould ſuffer death for mee moſt wretched ſinner, did weare a Crowne of Thornes

Thornes upon his head, and I, for his ſake, in ſtead of that Crowne, will willingly weare this Mytre and Cap.

His Prayer in the fire.

FIre being ſet to, hee began to ſing *In manus tuas Domine, commendo ſpiritum meum.* When that was ended, and that he began vehemently to burne, he ſaid in the vulgar Bohemian Tongue, *O Lord God, Father Almighty, have mercy upon me, and be mercifull unto mine offences, for thou knoweſt how that ſincerely I have loved thy truth.* Then his voyce, by the vehemency of the flames, was choked and ſtopped, that it was no lóger heard, but he moved continually his mouth and lips, as though he had ſpoken or prayed within himſelfe. When as in

in a manner his whole body, with his beard, was burned round about, there appearing on his body great bladders as bigge as an Egge, yet he continually and ſtoutly moved, and ſhaked his head and mouth by the ſpace almoſt of one quarter of an houre: he was of ſuch a ſtout and ſtrong nature.

An *A. B. C.* attributed to *William Thorp.*

AWake yee ghoſtly wights, awake, awake.
Both Prieſt, Pope, Biſhop, and Cardinall:
Conſider wiſely, what way ye take
Dangerouſly, being like to fall,
Every where the miſchiefe of you all,
Far & neere breaks out very faſt:
God muſt needs bee revenged at the laſt.

How

How long have yee the world captived,
In sore bondage of mens traditions?
Kings and Emperours ye have deprived,
Lewdly usurping their chiefe possessions:
Much misery yee make in all Regions.
Now your faults be neere at the last cast,
Of God, sore to bee revenged at the last.
Poore people to oppresse, yee have no shame,
Quaking for feare of your double tyranny.
Rightfull justice ye have put out of frame,
Seeking the lust of your god, the belly.
Therefore I dare boldly you to certifie;
Very little though ye be not agast,
Yet God will bee revenged at the last.

¶ Verses

¶ Verses written upon Pope *Julius* the second.

WHen Iulius, *Pope, against the French*
Determin'd to make warre:
As Fame reports, he gathered up
Great Troopes of men from farre.
And to the Bridge of Tiber *then,*
Marching as he were wood:
His holy Keyes he tooke and cast
Them downe into the flood.
And afterwards into his hand,
He tooke a naked Sword:
And shaking it, brake forth into
This fierce and warlike word;
This Sword of Paul *(quoth hee) shall now*
Defend us from our foe,
Since that this Key of Peter *doth*
Nothing availe thereto.

A little to refreſh the Reader with a matter of merriment, among ſo many mournfull paſſages.

LOe here the event of a dancing Sermon of one *Hubbardin*, who riding by a Church ſide, where the Youth of the Pariſh were dancing in the Church-yard; ſuddenly this *Silenus* lighting from his Horſe, by occaſion of their dauncing came into the Church, and there cauſing the Bell to toule in the people, thought in ſtead of a fit of mirth, to give them a Sermon of dancing. In the which Sermon, after he had patched up common texts out of the Scripture, and then comming to the Doctors, firſt, to *Auguſtine*, then to *Ambroſe*, ſo to *Jerome*,

rome, Gregory, Chryſoſtome, and other Doctors, had made them (after a Dialogue manner) by name to anſwer to his call, and to ſing after his tune, for the probation of the Sacrament of the Altar, againſt *Frith, Zuinglius, Oecolampadius, Luther, Tindall, Latimer,* and other Heretikes, (as he called them.) At laſt, to ſhew a perfect harmony of all theſe Doctors together, as he had made them before to ſing after his tune, ſo now to make them dance after his pipe. Firſt, hee calleth out Chriſt and his Apoſtles, and then the Doctors and ancient Seniors of the Church, as in a round ring to dance together: with pipe up *Hubbardin:* now dance Chriſt, now dance *Peter, Paul,* now dance *Auguſtine, Ambroſe, Jerom.* And thus old *Hubbardin,* as he was dancing with his Doctors luſtily in the Pulpit, againſt the Here-

Heretikes, how he ſtampt and tooke on, I cannot tell: but craſh quoth the Pulpit, downe commeth the Dancer, ſprawling in the midſt of his audience, where though he brake not his necke, yet he ſo brake his legge the ſame time, and bruiſed his old bones, that hee never came in Pulpit more, and dyed not long after.

A note of *William Sawtree*.

AS King *Henry* the fourth, who was the Depoſer of King *Richard* the ſecond, was the firſt of all Engliſh Kings that began the unmercifull burning of Chriſts Saints for ſtanding againſt the Pope: ſo this *William Sawtree*, the true and faithfull Martyr of Chriſt, was the firſt of all them in *Wickliffes* time, which I finde

to

to be burned (ſaith Maſter *Fox*) in the Raigne of the aforeſaid King, which was in the yeere of our Lord, 1400.

How *Martin Luther* came to be enlighned in the Doſtrine of Iuſtification.

IN the Vniverſity of *Erford*, there was a certaine aged man in the Covent of the *Auguſtines*, who is thought to be *Weſelus*, with whom *Luther*, being of the ſame Order, a Frier *Auguſtine*, had conference upon divers things, eſpecially touching the Article of Remiſſion of ſinnes, the which Article the ſaid aged Father opened unto *Luther* after this ſort, declaring, That we muſt not onely generally beleeve, that there is forgiveneſſe of ſinnes; or that it belongs to *Peter*,

Peter, to *Paul*, to *David*, or ſuch good men alone as they were: but that Gods expreſſe Commandement is, That every man ſhould beleeve particularly his ſinnes to be forgiven him in Chriſt: further telling him, that this Interpretation was confirmed by the teſtimony of Saint *Bernard*, where it is thus ſet forth: But adde, that thou beleeveſt this, That by him thy ſins are forgiven thee. This is the teſtimony that the holy Ghoſt giveth thee in thy heart, ſaying, *Thy ſinnes are forgiven thee:* For this is the opinion of the Apoſtle, *That man is freely juſtified by Faith.* By theſe words, *Luther* was not onely ſtrengthened, but was alſo inſtructed of the full meaning of Saint *Paul*, who ſo often repeateth this ſentence, *We are juſtified by Faith.*

Out

Out of a Treatise of *Patricke Hamleton*, Martyr.

THe Law saith, *Pay thy debt.*
The Gospel saith, *Christ hath paid it.*

The Law saith, *Thou art a sinner, despaire and thou shalt be damned.*

The Gospell saith, *Thy sinnes are forgiven thee, be of good comfort, thou shalt be saved.*

The Law saith, *Make amends for thy sinne.*

The Gospell saith, *Christ hath made it for me.*

The Law saith, *God is angry with thee.*

The Gospell saith, *Christ hath pacified his wrath with his blood.*

The Law asketh thee, *Where is thy righteousnesse, goodnesse, and satisfaction?*

The

The Gospel answers, *Christ is made of God, all these unto thee.*

The Law saith, *That thou art obliged to me, and so to the Devil, and Hell, for not performance.*

The Gospel saith, *Christ hath redeemed thee from them all.*

Luthers answer to his friends disswading him to goe to the City of *Wormes.*

AS touching me (saith he) *in that I am sent for, I am resolved, and certainely determined to enter* Wormes, *in the Name of the Lord Jesus Christ. Yea, although I knew that there were so many Devils to resist me, as there are Tiles to cover the City of* Wormes.

A compariſon between Faith, Hope, and Charity.

FAith cõmeth of the Word of God, Hope commeth of Faith, and Charity ſpringeth out of them both.

Out of a Letter of *Pomponius Algerius*, an Italian Martyr.

TO mitigate your ſorrow which you take for me, I cannot but impart unto you ſome portion of my delectations and joyes which I feele and finde, that you with mee may rejoyce and ſing before the Lord, giving thankes unto him. I ſhall utter that which none will beleeve. I have found a neſt of Honey, and an Honey-combe

combe in the Intrailes of a Lyon. Who will ever beleeve what I ſhall ſay? or who will thinke in the deepe darke Dungeon, to finde a Paradiſe of pleaſure? In the place of ſorrow and death, to dwell in tranquillity and hope of life? In a Cave infernall, to be found joy of ſoule? And where others doe weepe, there to bee rejoycing? Where others ſhake and tremble, there ſtrength and boldneſſe to abound? Who will ever conceive or beleeve this? In ſuch a wofull eſtate, ſuch delectation? In a place ſo deſolate, ſuch ſociety of good men? In ſtrait bonds and cold Irons, ſuch reſt to bee had? All theſe things the ſweet hand of the Lord (my ſweet Brethren) doth miniſter unto me. Behold, he that was once farre from mee, is now preſent with me. Whom once I could ſcarce feele, now I per-

perceive more apparently. Whom once I ſaw a farre off, behold now neere at hand. He comforts me, he heapes me up with gladneſſe, he drives away all bitterneſſe, hee miniſters ſtrength and courage, he healeth, refreſheth, advanceth, and comforteth me. Oh, how good is the Lord, who ſuffers not his Servants to be tempted above their ſtrength? Oh how eaſie and ſweet is His Yoke? Is any thing like unto the Higheſt, who receiveth the afflicted, healeth the wounded, and nouriſheth them? Learne, ye beloved, how amiable the Lord is; how meeke and mercifull hee is, who viſiteth his Servants in temptation, diſdaines not to accompany them in vile ſtinking Caves and Priſons. Will the blind incredulous world (thinke yee) beleeve this, or, &c?

The

The ſtrange deliverance of one Maſter *Simon Grinens*.

HE hearing a Sermon of *Faber* at *Vienna*, following him after it was done, declared unto him, That of a good zeale he had ſomewhat to ſay unto him, being very ſorry (hee ſaid) that a man of ſuch learning ſhould confirme ſuch contumelious errours which might bee confuted by manifeſt Scriptures. *Polycarpus* (ſaid he) was wont to ſtop his eares, when hee heard any ſuch abſurdities; how thinke you, would hee with patience have heard you reaſon what the Mouſe did eate, when ſhe gnawed the conſecrated Hoſt? Would he not have bewailed the blindneſſe and ignorance of the Church? Vpon that,

Faber asked his name: he told him, his name was *Grineus*; then fayning that hee was sent for by the King, told him, He wanted time as now to reason further about this matter, but that hee desired his acquaintance, and intreated him the next day to come unto him: which he willingly promised. When hee was returned to Supper, an old man of great gravity told him, The Sergeants would by and by be at his lodging, sent by the King to carry *Grineus* to prison, exhorting him forthwith to depart the Towne. Then we tooke *Grineus*, and carried him unto the River of Rhyne, conveying him over in a Boat, and returned. In the meane time the Sergeants were at the lodging: wherefore wee judged that this cruell purpose was frustrated by Gods provision. Therefore let vs give thanks

to God, who gives his Angels charge to be our Keepers, and with quiet mindes fulfill the office of our vocation.

The manner of Master *Thomas Bilney's* conversion.

Out of a Letter of his, written to *Cuthert Tunstall*, Bishop of *London*.

AT the last (saith hee) I heard of Iesus, even then when the New Testament was first set out by *Erasmus*; which when I understood to bee eloquently done by him, being allured rather by the Latine, then by the Word of God (for at that time I knew not what it meant) I bought it, even by the Providence of God, as I doe now well understand and perceive: And at the first reading as I remember, I lighted upon this Sentence of Saint *Paul*, O most sweet and comfortable Sentence to

my ſoule! it is a true ſaying, and worthy of all men to be imbraced, that *Jeſus Chriſt came into the World to ſave ſinners, of whom I am chiefe and principall*, 1. *Tim.* 1. This one Sentence, through God his inſtruction & inward working, which I did not then perceive, did ſo exhilarate my heart, being wounded with the guilt of my ſinnes, and almoſt in deſpaire, that immediatly I felt a marvellous comfort and quietneſſe, inſomuch that my bruiſed bones began to leape for joy. After this, the Scripture began to be more pleaſant to me, than the Honey, or the Honey-combe, &c.

Father

Father *Latimers* teſtimoey for *Bilney*, touching his penitency after his fall.

In a Sermon preached before King *Edward* the ſixt.

I Know a man my ſelfe (ſaith he) *Bilney*, little *Bilney*, that bleſſed Martyr of God, who, what time hee had borne his Faggot, and was come againe to *Cambridge*, had ſuch conflicts within himſelfe, that his friends were afraid to let him be alone. They were faine to bee with him day and night, and to comfort him as they could, but no comforts would ſerve. And as for the promiſes of the Scripture, when they were alledged to him, it was as if a man had runne him thorow the heart with a ſword; yet for all this, at length, he was revived againe, and tooke his death patiently, &c.

In a Sermon preached in *Lincolnſhire*.

That ſame *Bilney*, ſaith hee, which was burnt here in *England* for Gods Word's ſake, was induced and perſwaded by his friends to beare a Faggot at that time when the Cardinall was aloft, and bare the ſwindge. Now, when hee came to *Cambridge* againe, he was in ſuch anguiſh and agony a whole yeere after, that nothing did him good, neither eating nor drinking, nor any other communication about the Word of God, for hee thought that all the whole Scriptures were againſt him, and ſounded to his condemnation. So that I often communed with him (for I was familiarly acquainted with him:) but whatſoever any could propound to his comfort, ſeemed to make againſt him. Yet for all that, afterwards hee came againe: and God induced him with ſuch ſtrength

ſtrength and fortitude of faith, that he not onely confeſſed his faith in the Goſpell of our Saviour Ieſus Chriſt, but alſo ſuffered his body to bee burned for that ſame Goſpels ſake which wee now preach here in *England*.

Latimer called and converted by *Bilney*.

YEt hee ſpeaking more of *Bilney*, inferreth as followeth: Here I have occaſion to tell you (ſaith hee) a ſtory which hapned at *Cambridge*: Maſter *Bilney*, or rather Saint *Bilney*, that ſuffered death for Gods Word's ſake, the ſame *Bilney* was the Inſtrument, whereby God called mee to his knowledge: For, I may thanke him, next unto God, for that knowledge I now

In his firſt Sermon before the Dutches of *Suffolk*. He was wont to call him, *Bleſſed Saint* Bilney.

have in his Word: for I was as obſtinate a Papiſt as was in all *England:* inſomuch, that when I ſhould bee made Batchelor of Divinity, my whole Oration was againſt *Philip Melancton*, and againſt his opinions. *Bilney* heard me not at that time, and perceived that I was zealous without knowledge, and came to mee afterwards to my Study, deſiring mee, for Gods ſake, to heare him make his Confeſſion. I did ſo: and to ſay the truth, by his Confeſſion I learned more, then afore in many yeeres. So, from that time forward, I began to favour the Word of God, and forſake the Schoole-Doctors, and ſuch fooleries, &c.

Father

Father *Latimers* New-yeeres gift, which he gave to King *Henry* the Eighth.

THere was a cuſtome then, that vpon New-yeeres day every Biſhop ſhould preſent the King with ſome New-yeeres gift. Maſter *Latimer* being at that time Biſhop of *Worceſter*, preſented him with a New Teſtament, and a Handkercher, with this Poſie about it: *Fornicatores & Adulteros judicabit Dominus*, Heb. 13.

The ſaying of *Richard Bayfield* to the Biſhop of *London*.

B*Ayfield*, with a vehement ſpirit as it appeareth, ſaid thus to the Biſhop of *London*,

The life of you of the ſpiritualty is ſo evill, that ye be the Heretiks; and ye doe not onely live evill, but maintaine evill living, and alſo doe let, that what true living is, may not be knowne. Your living, ſaid he, *is againſt Chriſts Goſpel, nor was your beleife ever taken out of Chriſts Church.*

Bayfield throwne downe with the Biſhops Staffe.

AT his diſgrading, kneeling upon the higheſt ſtep of the High-Altar, the Biſhop taking his Croſier-Staffe, ſo ſmote him on the breſt, that hee threw him downe backward, and broke his head that hee ſwounded: and when he came to himſelfe againe, hee thanked God that hee was delivered from the malignant Church of Anti-

chriſt,

christ, and that he was come into the true sincere Church of Iesus Christ militant here on earth. And I trust anon (said he) to be in Heaven with Iesus Christ and the Church triumphant for ever: and so was led forth thorow the Quire to Newgate, where, resting about an houre in prayer, he went in his apparell joyfully and manfully to the fire, wherein, by reason it was not speedy, hee was two quarters of an houre alive. And when the left arme was on fire and burned, he rubbed it with his right hand, and it fell from his body, he continuing in prayer to the end, without moving.

The

The repentance of *James Baynam*, after his fall.

VPon his abjuration, being releaſed and diſmiſſed home, hee had ſcarce continued there a moneth, but hee bewayled his fact, being never quiet in minde and conſcience, till hee had uttered his fall to all his acquaintance, asking God and all the World forgiveneſſe before the Congregation (in thoſe dayes) in a Ware-houſe in Bow-lane: and immediatly, the next Sunday after, he came to Saint *Auſtins*, with the New Teſtament in his hand in Engliſh, and *Tindals* Obedience of a Chriſtian man in his boſome, and ſtood up there before the people in his Pew, there declaring openly, with weeping teares, that he

he had denyed God, and prayed all the people to forgive him, and to beware of his weakeneſſe, and not to doe as he did: For (ſaid he) if I ſhould not turne againe unto the Truth (having the New Teſtament in his hand) this Word of God would damne me both body and ſoule at the Day of Iudgement. And therefore prayed every one rather to dye by and by, then to doe as he had done; for hee would not feele ſuch an Hell againe as hee did feele in his conſcience, for all the World's good. Of his memorable ſpeech at the Stake, ſee more in this Booke under the title of *Iames Baynam.*

Three

Robert King, Robert Dedham, Nicholas March, Martyrs.

Three men dwelling in and about *Dedham*, hanged, for burning by night the Rood of *Dover* Court.

WHich three persons, as their Story witnesseth, through the Spirit of God, did more edifie the people with godly learning at their death, then all the Sermons that had beene preached thereabout, a long time before.

A note of *Thomas Benet*, Martyr, burned at *Exeter*.

AFter saying unto him: Our Pope is the Vicar of God, and our wayes are the wayes of God. I pray you, said *Benet*, depart from me, and tell me

me not of your wayes: He onely is my way, which saith, *I am the way, the truth, and the life.* In his way will I walke, his doings shall bee mine example, not yours; nor your false Popes. His Truth will I imbrace: His everlasting life will I seeke, the true reward of all faithfull people. Away from me, I pray you: vex my soule no longer: yee shall not prevaile. There is no good example among you, no truth in you, no life to be hoped for at your hands, &c. Ioh. 14. 6.

Out of a Letter of *Tindall* to *Frith.*

IF you give your selfe, cast your selfe, yeeld your selfe, commit your selfe wholly and alonely to your loving Father, then shall his power be in you, and

and make you ſtrong, and that ſo ſtrong, that you ſhall feele no paine, which to another would be preſent death: and his Spirit ſhall ſpeake in you, and teach you what to anſwer, according to his promiſe. Yea, hee ſhall worke wonderfully by you, and worke for you, above all that your heart can imagine.

Out of another Letter of his to *Frith*.

MY ſoule is not faint, though my body bee weake. But God hath made mee evill-favoured in this World, and without grace in the ſight of men, ſpeechleſſe, and rude, dull, and ſlow-witted: your part ſhall be to ſupply that which lacketh in me; Remembring that as lowlineſſe

neſſe of heart ſhall make you high with God, even ſo meekneſſe of words ſhall make you ſinke into the hearts of men.

Frith's teſtimony of *William Tindall*, Martyr.

I Received a Letter from him, ſaith *Frith*, wherein among other matters, he writes thus: I call God to record to my ſoule againſt the Day wee ſhall appeare before our Lord Ieſus Chriſt, to give a reckoning of our doings, that I never altered one ſillable of GODS Word againſt my conſcience, nor would doe it for all that is in this Earth, whether it bee honour, pleaſure, riches, &c. Moreover, I take God to witneſſe to my conſcience, that I deſire of God to my ſelfe in this World no more then that, with-

without which I cannot keepe his Lawes. Iudge now, Christian Reader (saith *Frith*) whether these words bee not spoken from a faithfull, cleare, innocent heart.

How *Tindall* was supplyed with money, to re-print the New Testament in English.

Cvthbert Tonstall, and Sir *Thomas More* being sore agrieved that *Tindal* had printed the New Testament, devised with themselves how they might destroy that false erronious Tranasltion (as they called it.) It happened that *Augustine Packington*, a Mercer, was then at *Antwerpe*, where the Bishop then was. This man favoured *Tindall*, but shewed the contrary unto the Bishop. The Bishop desiring to

to bring his purpoſe to paſſe, told *Packington*, that he would gladly buy up the New Teſtaments. *Packington* hearing him ſay ſo, ſaid: My Lord, I can doe more in this matter then moſt Merchants that be here, if it be your pleaſure: for I know the Dutchmen and Strangers that have bought them of *Tindall*, and have them here to ſell; but I muſt disburſe money to pay for them, otherwiſe I cannot have them: and ſo I will aſſure you to have every of the Bookes that are printed and unſold. The Biſhop thinking he had God by the toe (as we ſay) ſaid; Doe your diligence, gentle Maſter *Packington*, get them for mee, and I will pay whatſoever they coſt, for I intend to burne and deſtroy them all at *Pauls* Croſſe. Thus *Packington* went to *Tindall*, and told him the whole buſineſſe: and ſo, upon compact, the Biſhop

ſhop had the Bookes, *Tindall* the money, and *Packinton* the thankes. After this, *Tindall* corrected the ſame New Teſtaments againe, cauſed them to be newly imprinted, ſo that they came thick and threefold over into *England*. The Biſhop perceiving it, ſent for *Packington*, and ſaid, How comes it to paſſe, that ſo many New Teſtaments are abroad? You promiſed me to buy them up all. I bought, ſaid *Packington*, all that were to bee had, but belike they have printed moe ſince. I ſee, it will never be better, as long as they have Letters and Stamps: you were beſt to buy them too, and ſo you ſhall bee ſure. At which the Biſhop ſmiled, and ſo the matter ended.

Shortly after *George Conſtantine* was apprehended, who being convented before Sir *Thomas More*, he asked him, ſaying:

ſaying: *Conſtantine*, I would have thee plaine with mee in one thing I ſhall aske thee, and I promiſe thee I will ſhew thee favour in all things elſe whereof thou art accuſed. There is beyond the Sea, *Tindall*, *Joy*, and a great many of you: I know they cannot live without helpe. I pray thee tell mee who they bee that helpe them thus? My Lord, ſaid *Conſtantine*, I will tell you truly; It is the Biſhop of *London* that hath holpen us: for the money hee gave to buy up the New Teſtaments, hath beene, and yet is our onely ſuccour. Now verily, ſaid *More*, I thinke even the ſame: and I told the Biſhop ſo much before he went about it.

A note touching one that said he could not burne.

VVIlliam *Wolsey*, Martyr, being in Prison at *Ely*, was visited by *Thomas Hodilo*. Beere-brewer in *Ely*. To him *Wolsey* delivered certaine money to be distributed: amongst which, 6. s. 8. d. hee especially appointed to be given to one *Richard Denton*, Smith, dwelling at *Weile* in *Cambridge*-shire, with this commendation, that hee marvelled hee tarried so long behinde him, seeing he was the first that did deliver into his hands the Bookes of the holy Scripture, desiring him to haste after as fast as he could.

This *Hodilo*, as well to avoid the danger of the times, as also to have a witnesse of his doings

ings therein, delivered the ſaid money to one Maſter *Lawrence*, Preacher in *Eſſex*, who then often reſorted to his houſe. And the ſaid 6. s. 8. d. was delivered unto *Denton*, with the commendations: his anſwer was this, *I confeſſe, it is true, but alas, I cannot burne.* This was one whole yeere, well-nigh, after *Wolſey* was burned. But he that could not burne in the cauſe of Chriſt, was afterwards burned againſt his will, when Chriſt had given peace to his poore perſecuted Church. For in the yeere of the Lord 1504. on Tueſday, being the 18. of Aprill, his houſe was ſet on fire, and while he entred in, to ſave his goods, hee loſt his life, with two others that were in the ſame houſe.

¶ A note of *Robert Smith*, Martyr.

THis conſtant Martyr of Chriſt ſuffred at *Vxbridge*, the 8. of Auguſt, who, as hee had beene a comfortable inſtrument of God, formerly to all them that were in priſon with him, ſo now alſo being at the Stake, hee did no leſſe comfort the people there ſtanding about him, willing them to thinke well of his cauſe, and not to doubt, but that his body dying in that quarrell, ſhould riſe againe to Life. And (ſaid hee) I doubt not but that God will ſhew you a token hereof. At length, hee being well-nigh halfe burnt, and all blacke with fire, cluſtred together as in a lumpe; like a blacke Coale, all men

men thinking him for dead, ſuddenly aroſe upright before the people, lifting up the ſtumpes of his armes, and clapping the ſame together, declaring a rejoycing heart to them: and ſo bending downe againe, and hanging over the fire, ſweetly ſlept in the Lord, and ended his mortall life.

A token of comfort and of the reſurrection, given by *R.S.* at his Martyrdome.

A note of *Margaret Mearing*.

MAſter *Rough*, being chiefe Paſtor to the Congregation in ~~the time~~ of Queene *Mary*, of which company this *Margaret Mearing* was one, the ſaid Maſter *Rough* did not well like of the woman, but greatly ſuſpected her, as many other of them did beſides, becauſe ſhe would often bring in ſtrangers among them, and in her talke ſeemed but ſome-

Mart. clou.

what too busie, as they supposed, &c. Master *Rough*, the Friday before hee was taken (for what other cause is not knowne) did excommunicate her out of the same company; the which she taking not well, thought her selfe not indifferently dealt withall amongst them; threatning in her hear, to a friend of hers, the dissolving of them all. But God by his providence turned it otherwise. For the Sunday after, Master *Rough* himselfe, being taken by the information of one *Roger*, servant to the Bishop of *London*, was committed prisoner to the Gate-house in *Westminster*, where none of his friends might come to visit him. The said *Margaret* hearing thereof, gat her a Basket, and a cleane Shirt in it, went to the prison, and faining her selfe to bee his Sister, got into the prison to him, and did there.

there, to her power, not a little comfort him. The Friday following, this good woman being apprehended by *Clunny*, Bishop *Bonners* Sumner, in her owne house, the Wednesday after was burnt with Master *Rough* in Smithfield.

The cruell usage of *Cuthert Simson*, in the Tower of *London*, reported by himselfe.

ON the Thursday after, I was called into the Ware-house, before the Constable of the Tower, and the Recorder of London, Mr. Cholmley: *they commanded me to tell, whom I did will to come to the English Service. I answered, I would declare nothing. Then was I set in an * Engine of Iron, the space of three houres, as I judged. They asked mee, If I would tell them? I answered them as before.*

This *Simson* was a Deacon, and kept a Booke of the names of all such as were of the Congregation.

* Commonly called, Stavingtons Gives

Then was I looſed, and carried to my lodging againe.

On the Saturday after, I was brought to the ſame place againe, before the Lieutenant, and the Recorder of London, and they examined me. I anſwering as before, the Lieutenant ſware by God, I ſhould tell. Then did they bind my two fore fingers together, putting a ſmall Arrow betwixt them, drawing it thorow ſo faſt, that the blood ran about, and the Arrow brake.

Then they racked mee twice. Then was I carried to my lodging againe, and 10. dayes after, the Lieutenant asked me, If I would not confeſſe what before they had demanded? I ſaid, I had ſaid as much as I would. Then five weekes after, hee ſent me to the high Prieſt, where I was greatly aſſaulted, and at whoſe hand I received the Popes curſe, for bearing witneſſe to the Truth of Jeſus Chriſt, &c.

The

The miſerable end of one *Twyford*, a ſetter up of Stakes in Smithfield.

THis *Twyford* was a buſie doer in King *Henry* the Eighths daies, by *Bonners* appointment, for the ſetting up of Stakes for the burning of poore Martyrs; who ſeeing the Stakes conſume away ſo faſt: *Tea*, ſaid he, *will not theſe Stakes hold? I will have a Stake (I trow) that ſhall hold*; and ſo provided a big tree, and cutting off the top, ſet it in Smithfield. But ere ever the tree was all conſumed, the ſtate of Religion (God bee praiſed) changed, and himſelfe fell into an horrible diſeaſe, rotting alive above the ground before hee dyed, ſo that none could abide him. *teſtimon. uxoris Merial.*

He was executioner to *Frith*, *Bayfield*, *Baynham*, *Tewksbury*, *Lambert*, and other good men.

rial. W. Tomſon. Greg Newman. W. Wit, &c.

Certaine devout Prayers, which ſome of the godly Martyrs made at the houre of their deaths.

The Prayer which Maſter *Hooper*, Biſhop of *Gloceſter*, made at his death.

LOrd, ſaid hee, I am Hell, but thou art Heaven: I am ſwill and a ſinke of ſinne, but thou art a gracious God, and a mercifull Saviour and Redeemer,

deemer. Have mercy therefore upon me, moſt miſerable and wretched offender, after thy great mercy, and according to thine ineſtimable goodneſſe: thou art aſcended into Heaven; receive me Hell to be partaker of thy joyes, where thou ſitteſt in equall glory with the Father. For well thou knoweſt, Lord, wherefore I am come hither to ſuffer, and why the wicked doe perſecute this thy poore Servant: not for my ſinnes and tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings, to the contaminating of thy blood, and to the deniall of the knowledge of thy truth, wherewith it did pleaſe thee by thy holy Spirit to inſtruct mee: the which with as much diligence as a poore wretch might (being called thereto) I have ſet forth to thy glory. And well

thou ſeeſt (my Lord and God) what terrible paines and cruell torments be here prepared for thy poore creature: ſuch, Lord, as without thy ſtrength none is able to beare, or patiently to paſſe. But all things that are impoſſible with man, with thee are poſſible. Therefore ſtrengthen mee of thy goodneſſe, that in the fire I breake not the bounds of patience; or elſe aſſwage the terror of the paines as ſhall ſeeme moſt to thy glory. *Here the party, who heard thus much of his prayer, being eſpied of the Major, was commanded away, and could be ſuffered to heare no more.*

¶ The

¶ The Prayer of Doctor *Cranmer*, Archbiſhop of *Canterbury*: when it was thought hee would have made his Recantation.

O Father of Heaven: O Son of God, Redeemer of the World: O holy Ghoſt, three perſons and one God, have mercy upon me moſt wretched Caytiffe, and miſerable ſinner: I have offended both againſt Heaven and Earth, more then my Tongue can expreſſe. Whither then may I goe, or whither ſhould I flee? To Heaven I am aſhamed to lift up mine eyes, and in Earth I finde no place of refuge or ſuccour. To thee therefore, O Lord, doe I run, to thee doe I humble my ſelfe, ſaying: O Lord my God, my ſinnes be

great, but yet have mercy upon mee, for thy great mercy. The great myſtery that God became man, was not wrought for ſmall or few offences. Thou didſt not give thy Son, O heavenly Father, unto death for little ſinnes onely, but for all the greateſt ſins of the world; ſo that the ſinner returne to thee with his whole heart, as I doe here at this preſent. Wherefore have mercy upon me, O God, whoſe property it is alwaies to have mercy: have mercy upon me, O Lord, for thy great mercy. I crave nothing for mine owne merits, but for thy Names ſake, that it may bee hallowed thereby, and for thy deare Sonne Ieſus Chriſt's ſake. And now therefore, *O our Father, &c.*

His

His repentance for ſubſcripti-on, uttered a little before his death.

AND now I come to the great thing, that ſo much troubleth my conſcience, more then any thing that ever I did or ſaid in my whole life, and that is the ſetting abroad of a Writing contrary to the truth: which now I here renounce, and refuſe, as things written with my hand, contrary to the Truth which I thought in mine heart, and written for feare of death, and to ſave life, if it might be; and that is, all ſuch Bils and Papers which I have written or ſigned with mine hand ſince my degradation: wherein I have written many things untrue. *And for as much as my hand offended in writing,*

writing, contrary to the heart; mine hand ſhall be puniſhed therefore: for, may I come to the fire, it ſhall firſt be burned: which accordingly he did: For, being at the Stake, when the fire began to flame, he put his right hand unto it, which he held ſo ſtedfaſt and immoveable (ſaving that once with the ſame hand hee wiped his face) that all men might ſee his hand burned, before it touched his body.

The Prayer of *Stephen Knight*, made upon his knees at his death.

O Lord Ieſus Chriſt, for whoſe love I willingly leave this life, and deſire rather the bitter death of the Croſſe, with the loſſe of all earthly things, then to abide the blaſphe-

pheming of thy moſt holy Commandement. Thou ſeeſt, O Lord, that where I might live in worldly wealth, to worſhip a falſe god, and honour thine enemy, I chuſe rather the torment of the body, and loſſe of this my life, and have counted all things but vilde, duſt, and dung, that I might win thee: which death is dearer unto mee then thouſands of gold and ſilver. *Such love (O Lord) haſt thou laid up within my breſt, that I hunger for thee, as the Deere that is wounded deſireth the ſoyle. Send thy holy Comforter (O Lord) to ayde, comfort, and ſtrengthen this weake piece of earth, which is empty of all ſtrength of it ſelfe.* Thou remembreſt (O Lord) that I am but duſt, and able to doe nothing that is good. Therefore (O Lord) as of thine accuſtomed goodneſſe and love, thou haſt bidden me to this banket, and

and accounted me worthy to drinke of thine owne cup amongſt thine Elect : even ſo give mee ſtrength (O Lord) againſt this thine Element, which as to my ſight it is moſt irkeſome and terrible : ſo to my minde, it may at thy commandement (as an obedient ſervant) be ſweet and pleaſant, that through the ſtrength of thy holy Spirit, I may paſſe thorow the rage of this fire, into thy boſome; according to thy promiſe ; and for this mortall, receive an immortall ; and for this corruptible, may put on incorruption. Accept this burnt offring (O Lord) not for the Sacrifice, but for thy deare Sonnes ſake my Saviour : For whoſe teſtimony *I offer this free-wil offring with all my heart, and with all my ſoule. O heavenly Father, forgive me my ſinnes, as I forgive all the world; O ſweet Son of God my Saviour, ſpread thy*

wings

wings over mee: O bleſſed holy Ghoſt, through whoſe merciſull inſpiration I come hither to dye, conduct me into everlaſting life. Lord, into thine hands I commend my ſpirit. Amen.

¶ A Prayer which Maſter *George Marſh* uſed daily to ſay.

O Lord Ieſus Chriſt, which art the onely Phyſicion of wounded conſciences, we miſerable ſinners, truſting in thy gracious goodneſſe, doe briefly open to thee the evill tree of our hearts, with all the rootes, boughes, leaves, knots, and ſnags, all which thou knoweſt: for thou throughly perceiveſt as well the inward luſts, doubtings, and denyings of thy providence; as the groſſe outward ſins which we com-

commit in words and deeds.

Wherefore we beſeech thee, according to the little meaſure we have received, wee being farre unable and unapt to pray, that thou wouldeſt mercifully circumciſe our ſtony hearts, and for theſe old hearts, create within vs a new heart, and repleniſh us with a new ſpirit; and water and moiſten us with the juyce of thy heavenly grace, and Wells of ſpirituall waters; whereby the inward venome and noyſome juyce of the fleſh may be dryed up, and cuſtome of the old man changed: and our hearts alwayes bringing forth thornes and bryers to be burned with fire; from henceforth may beare ſpirituall fruits in righteouſneſſe and holineſſe unto life everlaſting. *Amen.*

Beloved, among other exerciſes, I doe daily on my knees uſe this confeſſion of ſins, willing

ling and exhorting you to doe the ſame, and daily to acknowledge unfainedly to God your unbeliefe, unthankfulneſſe, and diſobedience againſt him. This ſhall you doe, if yee will diligently conſider and looke upon your ſelves, firſt, in the pure glaſſe of Gods Commandements, and there ſee your inward evils, filthineſſe, and uncleanneſſe, and ſo learne to vanquiſh the ſame, that is to wit, to fall into hearty diſpleaſure againſt ſinne, and thereby bee provoked to long after Chriſt. *For we truely are ſinners: but hee is juſt, and the juſtifier of all them that beleeve in him. If we hunger and thirſt after righteouſneſſe, let us reſort to his Table, for he is a liberall Feaſt-maker. He will ſet before us his owne holy Body, which was given for us to bee our meate, and his precious Blood, which was ſhed for us, and for many, for remiſſion of ſinnes, to be our drinke.*

drinke. He biddeth, willeth, calleth for gueſts which hunger and thirſt: Come (ſaith he) *all yee that are laden, and labour, unto me, and I will refreſh, coole, and eaſe you, and you ſhall finde reſt unto your ſoules.*

A Prayer of *Nicholas Sheterden* before his death.

O Lord my God and Saviour, which art Lord in Heaven and Earth, Maker of all things viſible and inviſible: I am thy creature, and worke of thine hands. Lord, looke upon mee and other thy people, which at this time are oppreſſed of the worldly-minded men: for thy Law it ſelfe is now trodden under foote, and mens inventions exalted above it; and for that cauſe do I, and many of thy creatures refuſe the glory, praiſe, and com-

commodities of this life, and doe chuſe to ſuffer adverſity, and to be baniſhed, yea, to bee burnt with the Bookes of thy Word, for the hopes ſake that is laid up in ſtore. For, Lord, thou knoweſt, if wee would but ſeeme to pleaſe men in things contrary to thy Word, wee might by thy permiſſion enjoy theſe commodities as other men doe; as Wife, Children, Goods and Friends: all which I acknowledge to bee thy gifts, given unto the end I ſhould ſerve thee. And now, Lord, that the World will not ſuffer mee to enjoy them, except I offend thy Lawes, behold, I give unto thee my whole ſpirit, ſoule, and body. And ſo I leave here all the pleaſures of this life, and doe now leave the uſe of them, for the hopes-ſake of eternall life, purchaſed in Chriſt's blood, promiſed to all that fight on his

his ſide, and are content to ſuffer with him for his truth, whenſoever the World and the Devill ſhall perſecute the ſame. O Father, I preſume not to come here to thee, truſting in my owne righteouſneſſe: no, but in the onely merits of thy Son my Saviour. For the which excellent gift of Salvation, I cannot worthily praiſe thee, neither is any Sacrifice worthy, or to bee accepted with thee in compariſon of our bodies mortified and obedient to thy will. And now, Lord, whatſoever rebellion hath beene, or is found in my members againſt thy will, yet doe I here give unto thee my body to the death, rather then I will uſe any ſtrange worſhipping, which I beſeech thee accept at my hands for a pure Sacrifice. Let this torment be to me the laſt enemy deſtroyed, even death the end of miſery, and the

the beginning of all joy, peace, and ſolace: And when the time of the reſurrection commeth, let mee enjoy againe theſe members then glorified, which now bee ſpoyled and conſumed by the fire. *O Lord Jeſus, receive my ſpirit into thine hands. Amen.*

The Prayer of *John Browne*, who ſtanding at the Stake, and holding up both his hands, ſaid:

O Lord, I yeeld me
to thy grace,
Grant me pardon
for my treſpaſſe:
Let never the Fiend
my Soule chaſe.
Lord, I will bow,
and thou ſhalt beat:

Let

Let never my Soule
come in Hell heat.

Into thy hands I commend my ſpirit.

A godly and devout Prayer mentioned in the Story of Maſter *Philpot*, Martyr, fit for ſuch as ſuffer at the Stake.

MErcifull God & Father, to whom approached our Saviour Chriſt in his feare and need, by reaſon of death, and found comfort: Gracious God, and moſt bounteous Chriſt, on whom *Stephen* called in his extreme need, and received ſtrength: Moſt benigne and holy Spirit, who in the middeſt of all croſſes and death diddeſt comfort the Apoſtle S. *Paul*, with more conſolati-

ſolations in Chriſt, then he felt ſorrowes aud terrours; have mercy upon mee miſerable, vild, and wretched ſinner, who now draweth neere unto the gates of death, deſerved both in body and ſoule eternall, by reaſon of my manifold, horrible, old, and new tranſgreſſions, which to thine eyes, O Lord, are open & knowne. O be mercifull unto mee, for the bitter death and blood-ſhedding of thine only Son Ieſus Chriſt. *And though thy juſtice doe require, in reſpect of my ſins, that thou ſhouldeſt not heare mee, meaſuring mee with the ſame meaſure I have meaſured thy Majeſty, cõtemning all thy gracious calls: yet let thy mercy which is above all thy workes, & wherewith the earth is filled, let thy mercy (I ſay) prevaile towards me, through & for the mediation of our Saviour, for whoſe ſake it hath pleaſed thee now to bring me forth as one of thy witneſſes,*

neſſes, and a record-bearer to thy verity and truth taught by him, to give my life therfore; (To which dignity, O Lord, and deare Father, I acknowledge there was never any ſo unfit nor unworthy, no not the Thiefe that hanged upon the Croſſe) ſo I therefore moſt humbly beſeech thee, that thou wouldeſt accordingly ayde, help, and aſſiſt mee with thy ſtrength and heavenly grace, that with Chriſt thy Sonne I may finde comfort: with *Stephen* I may ſee thy preſence and gracious power: with *Paul* & all other which for thy Names ſake have ſuffred affliction and death, I may finde thy ſweet conſolation ſo preſent with mee, that I may by my death glorifie thy Name, propagate and ratifie thy Truth, comfort the hearts of the heavy, confirme thy Church in thy verity, convert ſome to be converted,

ted, and ſo depart forth of this miſerable life, where I doe nothing but heape ſin daily upon ſinne, & ſo enter into the fruition of thy bleſſed preſence and mercy: *whereof give and increaſe in me a lively truſt, ſence, and feeling, where-through the terrours of death, the torments of the fire, the pangs of ſinne, the darts of Satan, and the dolours of Hell, may never depreſſe me, but may be driven away through the working of thy moſt gracious Spirit, which now plenteouſly indew me withall, that I may offer (as I now deſire to do in Chriſt by him) my ſelfe wholly, ſoule and body, to be an holy, lively, and acceptable Sacrifice in thy ſight. Deare Father, whoſe I am, & alwaies have beene even from my Mothers wombe, yea, even before the world was made, to whom I commend my ſelfe, ſoule and body, Family, friends, Country, & all thy whole Church, yea, even my very enemies*

according to thy good pleasure: beseeching thee intirely *to give once more* to this Realme of *England*, the blessing of thy Word againe, *with godly peace*, to the teaching and setting forth of the same. Oh deare Father, now give me grace to come unto thee, purge and so purifie mee by this fire in Christ's death and passion, through thy Spirit, that I may bee a burnt offering of sweet smell in thy sight, who livest and raignest with the Son and Holy Ghost, now and for evermore, *Amen.*

M. *Bartlet*

M. *Bartlet Greene.*

A sweet description of the miseries of this life, and of the joyes of the Life to come; written by Master *Bartlet Greene.*

BEtter is the day of death (saith Salomon) *then the day of birth. Man that is borne of a woman, liveth but a short time, and is repleniſhed with many miſeries, but happy are the dead that dye in the Lord.*

Man of a Woman is borne in travell to live in misery; man, through Christ, doth die to live. Streight as hee commeth into this World, with cryes hee uttereth his miserable estate: streight as hee departeth,

parteth, with ſongs he prayſeth God for ever. Scarce yet in his cradle, three deadly enemies aſſaile him: after death, no adverſary can annoy him: whilſt he is here, hee diſpleaſeth God: when hee is dead, he fulfilleth his will. In this life hee dyeth through ſinne: In the life to come he liveth in righteouſneſſe. Through many tribulations on earth, he is ſtill purged: with joy unſpeakable in Heaven, he is made perfect for ever. Here he dyeth every houre: there hee liueth continually. Here is ſinne: there is righteouſneſſe. Here is time: there is eternity. Here is hatred: there is love. Here is paine: there is pleaſure. Here is miſery: there is felicity. Here is corruption: there is immortality. Here we ſee vanity: there we ſhall behold the Majeſty of God, with triumphant and unſpeakable joy, in glory

glory everlasting. Seeke therefore the things that are above, where Christ sitteth on the right hand of God the Father, to whom with the holy Ghost, bee all glory and honour, world without end, Amen.

Lady *Jane*.

An effectuall Prayer made by the Lady *Jane* in the time of her trouble.

O Lord, thou God and Father of my life, heare mee poore desolate woman, who flieth unto thee onely in all troubles and miseries. Thou (O Lord) art the onely defender and deliverer of those that put their trust in thee: and

therefore I being defiled with ſinne, encombred with affliction, unquieted with troubles, wrapped in cares, overwhelmed with miſeries, vexed with temptations, and grievouſly tormented with the long impriſonment of this vile maſſe of Clay, my ſinfull body; doe come unto thee, O mercifull Saviour, craving thy mercy and helpe: with the which ſo little hope of deliverance is left, that I may utterly deſpaire of any liberty. Albeit it is expedient, that ſeeing our life ſtandeth upon trying, wee ſhould bee viſited ſometime with ſome adverſity, whereby wee might be tryed whether we be thy flocke or no, and alſo know thee, and our ſelves the better: yet thou that ſaidſt thou wouldſt not ſuffer us to be tempted above our power, be mercifull unto me, now a miſerable wretch, I beſeech thee;

thee; that I may neither be too much puffed up with prosperity, neither too much presſed downe with adverſity: leſt I being too full, ſhould deny thee my God, or being too low brought, ſhould deſpaire and blaſpheme thee, my Lord and Saviour. O mercifull God, conſider my miſery, beſt knowne to thee, and bee thou now unto me a ſtrong Tower of defence, I humbly require thee; ſuffer me not to be tempted above my power, but either be thou a deliverer to me out of this great miſery, or elſe give me grace patiently to beare thy heavy hand & ſharp correction. It was thy right hand that delivered the poore people of *Iſrael* out of the hands of *Pharaoh*, who for the ſpace of 400. yeeres did oppreſſe and keepe them in bondage. Let it therefore ſeeme good to thy fatherly goodnes,

to deliver mee, ſorrowfull wretch (for whom thy Sonne Chriſt ſhed his precious Blood on the Croſſe) out of this miſerable captivity and bondage wherein I now am. How long wilt thou be abſent, for ever? Oh Lord, haſt thou forgotten to be gracious, and haſt thou ſhut up thy loving kindneſſe in diſpleaſure? wilt thou be no more intreated? Is thy mercy cleane gone for ever? and thy promiſe come utterly to an end for evermore? Why doeſt thou make ſo long tarrying? Shall I deſpaire of thy mercy, O God? Farre be that from mee. I am thy workemanſhip created in Chriſt Ieſus: give mee grace therefore to tarry thy leiſure, and patiently to beare thy workes: aſſuredly knowing, that as thou canſt, ſo thou wilt deliver me when it ſhall pleaſe thee, nothing doubting or miſtruſt-

ſtruſting thy goodneſſe toward me: for thou knoweſt better what is good for mee, then I doe: therefore doe with mee in all things what thou wilt; onely in the meane time arme me, I beſeech thee, with thy Armour, that I may ſtand faſt, my loynes being girt about with verity, having on the Breſt-plate of Righteouſneſſe, and ſhod with the ſhooes prepared in the Goſpell of peace, above all things taking unto me the ſhield of Faith, wherewith I may be able to quench all the fiery darts of the Devill, & taking the helmet of Hope, and the ſword of the Spirit, which is thy moſt holy Word: praying alwayes with all manner of Prayer and Supplication, that I may referre my ſelfe wholly to thy will, abiding thy pleaſure, and comforting my ſelfe in thoſe troubles that it ſhall pleaſe thee to ſend:

seeing such troubles be profitable for me, and seeing I am assuredly perswaded, that it cannot but bee well, all that thou doest. Heare me, O mercifull Father, for his sake whom thou wouldst should be a sacrifice for sinnes: To whom with thee and the holy Ghost, be all honour and glory, *Amen.*

¶ A Prayer of the Lord *Cromwell*, which hee made at the houre of his death.

O Lord Iesu, which art the onely health of all men living, and the everlasting life of them which die in thee: I wretched sinner doe submit my selfe wholly unto thy most blessed will, being sure that the thing cannot perish which is committed unto thy mercy: wil-

willingly now I leave this fraile and wicked fleſh, in ſure hope that thou wilt in better wiſe raiſe it up, and reſtore it to me at the day of the reſurrection of the juſt. I beſeech thee moſt mercifull Lord Ieſus Chriſt, that thou wilt by thy grace make ſtrong my ſoule againſt all temptations, and defend me with the Buckler of thy mercy, againſt all the aſſaults of Satan. I ſee and acknowledge, that there is in my ſelfe no hope of ſalvation, but all my hope and truſt is in thy moſt mercifull goodneſſe. I have no merits nor good workes, which I may alleage before thee: of ſinnes and evill workes, alas, I ſee a great heape: but yet through thy mercy I truſt to be in the number of them to whom thou wilt not impute their ſins, but wilt accept me for juſt and righteous, and to be the in-

inheritor of everlasting life. *Thou mercifull Lord, wast borne for my sake, thou didst suffer both hunger & thirst for my sake, thou didst teach, pray, and fast for my sake: all thy holy actions & workes thou wroughtst for my sake: thou sufferedst most grievous paines & torments for my sake: Finally, thou gavest thy most precious Body and Blood to be shed upon the Crosse for my sake. Now, most mercifull Saviour, let all these things profit me, that thou freely hast done for me. Let thy blood cleanse and wash away the spots & foulenesse of my sins. Let thy righteousnesse hide & cover my unrighteousnesse. Let the merits of thy passion & blood-shedding be a satisfaction for my sinnes. Give me, Lord, thy grace, that the faith of my salvation in thy blood waver not, but may be ever firme and constant: that the hope of thy mercy, and life everlasting never decay in me: that love may not be cold in me.*

Finally,

Finally, that the weakneſſe of my fleſh be not overcome with the feare of death: Grant me, merciſull Saviour, that when death hath ſhut up the eyes of my body, & hath taken away the uſe of my tongue, yet the eyes of my ſoule may ſtill behold & looke upon thee, & my heart may ſtill cry and ſay unto thee, Lord Jeſu, into thine hands I commend my ſoule, Lord, receive my ſpirit. Amen.

The Prayer that *Martin Luther* ſaid at his death.

MY heavenly Father, and eternall and merciſull God, *thou haſt manifeſted to me, thy deare Sonne, our Lord Jeſus Chriſt. I have taught him, I have knowne him, I love him as my life, my health, and my redemption: whom the wicked have perſecuted, maligned, & with injury afflicted.*

Dram

Draw my ſoule to thee. After this, hee ſaid, I commend my Spirit into thine hands, thou haſt redeemed me, oh God of truth. God ſo loved the world, &c.

¶ The Prayer of *Anne Askew.*

O Lord, I have more enemies then there be haires on my head: yet Lord, let them never overcome mee with vaine words but fight thou Lord, in my ſtead; for on thee caſt I my care. With all the ſpight they can imagine, they fall upon mee, which am thy poore creature: Yet ſweet Lord, let mee not ſet by them that are againſt me: for in thee is my whole delight. And, Lord, I heartily deſire of thee, that thou wilt of thy merciſull good-

goodneſſe forgive them that violence which they doe and have done to mee. Open alſo their blind hearts, that they may hereafter doe that thing in thy ſight, which is onely acceptable before thee, and to ſet forth thy verity aright, without all fantaſies of ſinfull men. So be it, O Lord, ſo be it.

By me, Anne Askew.

The Prayer and confeſſion which *William Flower* made at his death.

OH eternall God, moſt mighty & mercifull Father, who haſt ſent downe thy Sonne upon the earth to ſave me, and all mankinde, who aſcended up into heaven againe, and left his blood here upon the earth behind him, for the redemp-

redemption of our ſinnes: have mercy upon mee, have mercy upon me, for thy deare Sonne, our Saviour Chriſts ſake, in whom I confeſſe onely to bee all ſalvation and juſtification, and that there is none other meane nor way, not holineſſe, in which, or by which, any man can bee ſaved in this world. This is my Faith, which I beſeech all men here to beare witneſſe of. Then ſaid he the Lords Prayer, and ſo made an end. Fire being ſet unto him, and burning therein, he cryed thrice with a loud voyce, O Sonne of God, have mercy upon mee; O Sonne of God, receive my ſoule: and ſo his ſpeech being taken from him, he ſpake no more, lifting up notwithſtanding, his ſtump with his other arme, as long as he could.

¶ Here followe two Godly Letters, full of heavenly consolation, written by that holy man of God, Maſter *John Bradford*, Martyr: fit for all ſuch to reade and obſerve as feele in them a wounded ſpirit.

The firſt Letter written to Miſtris H. *a godly Gentlewoman.*

I Humbly and heartily pray the everlaſting good God and Father of mercy, to bleſſe and keepe your heart & minde in the knowledge and love of his truth, and of his Chriſt, through th'inſpiration and working of the holy Spirit, *Amen.*

Although I have no doubt but that you proſper and goe forwards daily in the way of god-

godlineſſe, more and more, drawing towards perfection, and have no neede of any thing that I can write; yet, becauſe my deſire is, that you might bee more fervent and perſevere unto the end, I could not but write ſomething unto you, beſeeching you both often and diligently to call vnto your mind, as a meane to ſtirre you hereunto, yea as a thing which God moſt ſtraightly requireth you to beleeve, that you are the beloved of God, and that hee is your deare Father, in, through, & for Chriſt and his deaths ſake. This love and tender kindneſſe of God toward us in Chriſt, is abundantly herein declared, in that he hath, to the godly worke of creation of this world, made us after his Image, redeemed us being loſt, called us into this Church, ſealed us with his marke and ſigne ma-

manuall of Baptiſme, kept and conſerved us all the dayes of our life, fed, nouriſhed, defended, and moſt mercifully chaſtiſed us; and now hath kindled in our hearts the ſparkles of his feare, faith, love, and knowledge of his Chriſt and his truth: and therefore wee lament, becauſe we can lament no more our vnthankefulneſſe, our frailneſſe, our diſſidence, & wavering in things whereof we ſhould be moſt certaine.

All theſe things wee ſhould uſe as meanes to confirme our faith of this, that God is our God and Father, and to aſſure us that he loveth us as our Father in Chriſt. To this end, I ſay, ſhould wee uſe the things before touched, eſpecially, in that of all things God requireth this faith and perſwaſion of his fatherly goodneſſe, as his *chiefeſt ſervice. For before he aske any thing of us* (he ſaith) *I*

am the Lord thy God giving himſelfe, and all he hath, to us, to be our owne. And this he doth in reſpect of himſelfe, of his owne mercy and truth, and not in reſpect of us: for then were grace no more grace. In conſideration whereof, when hee ſaith, *Thou ſhalt have none other Gods but me, thou ſhalt love me weth all thy heart, &c.* though of duty wee are bound to accompliſh all that he requireth, and are culpable and guilty, if we doe not the ſame, yet hee requireth not theſe things further of us, then to make us more in love, and more certaine of this his Covenant, that he is the Lord our God.

In certainety whereof, as he hath given his Word to ſerve our need and commodity: *So hath he given us his Son, Chriſt Jeſus, & in Chriſt, Himſelfe to be a pledge and gage: whereof the holy Ghoſt doth now & then give*

us ſome taſte, and ſweet feeling, and ſmell to our eternall joy.

Therefore, as I ſaid, becauſe God is our Father in Chriſt, and requireth of you ſtraightly to beleeve it, give your ſelfe to obedience, although you doe it not with ſuch feeling as you deſire. Firſt, faith muſt goe before, and then feeling will follow. If our imperfection, frailty, and many evils ſhould bee occaſion whereby Satan would have us doubt; as much as in us lyeth, let us abhorre that ſuggeſtion, as of all others moſt pernicious: for ſo indeed it is. For when wee ſtand in doubt whether God be our Father or no, we cannot heartily pray, or thinke any thing wee doe acceptable to God; wee cannot love our neighbours, and give over our ſelves to care for them, and doe for them as wee ſhould doe: and therefore Satan is moſt buſie

buſie hereabouts, knowing full well, that if we doubt of Gods eternall ſweet mercies in Chriſt, we cannot pleaſe God, or doe any thing as we ſhould to man; Continually caſteth he into our memories, our imperfections, frailty, folly, and offences, that wee ſhould doubt of Gods mercy and favour towards us.

Therefore my good Siſter, we muſt not be ſluggiſh herein, but as Satan laboureth to looſen our faith, ſo muſt wee labour to faſten it, by thinking on the promiſes and Covenant of God in Chriſts blood, namely, that God is our God, with all that ever hee hath; which Covenant dependeth and hangeth upon Gods owne goodneſſe, mercy, and truth onely, and not on our obedience and worthineſſe in any point; for then ſhould wee never be certaine. Indeed God

requireth of us obedience and worthineſſe; but, not that thereby we might bee made his children, & he our Father: but becauſe hee is our Father, and wee his children through his owne goodneſſe in Chriſt, therefore requireth hee faith and obedience. Now, if we want this obedience and worthineſſe which hee requireth, ſhould wee therefore doubt whether hee bee our Father? Nay, that were to make our obedience and worthineſſe the cauſe, and ſo to put Chriſt out of place, for whoſe ſake God is our Father. But rather becauſe he is our Father, and we feele our ſelves to want ſuch things as hee requireth, wee ſhould be ſtirred up to an holy bluſhing & ſhamefaſtneſſe, becauſe wee are not as wee ſhould bee: and thereupon ſhould wee take occaſion to goe to our Father in Prayer

on

on this manner:

Deare Father, thou, of thine owne mercy in Christ Iesus, hast chosen me to be thy Childe, and therfore thou wouldest I should be brought into thy Church, and faithfull company of thy Children, wherin thou hast kept me hitherto, thy Name be praised therfore, Now I see my selfe want Faith, Hope, Love, &c. which thy Children have, and thou requirest of mee; where-through the Devill would have me doubt, yea, utterly to despaire of thy Fatherly goodnesse, favour, & mercy: Therefore I come to thee as to my mercifull Father, through thy deare Sonne Iesus Christ, & pray thee to helpe me: good Lord, helpe me, and give me Faith, Hope, Love, Thankfulnesse, &c. and grant that thy holy Spirit may be with me for ever; and more and more to assure me, that thou art my Father, that thy mercifull Covenant that thou madest with me, in respect of thy

grace

grace in Chriſt, and for Chriſt, and not in reſpect of any my worthineſſe, &c.

On this ſort, I ſay, you muſt pray, & uſe your cogitations, when Satan would have you to doubt of your ſalvation. He doth all he can to prevaile herein againſt you. Though you feele not as you would, yet doubt not, but hope beyond hope, as *Abraham* did. For alwayes (as I ſaid) Faith goeth before feeling. As certaine as God is Almighty, as certaine as God is mercifull, as certaine as God is true, as certaine as Ieſus Chriſt was crucified, is riſen and ſitteth on the right hand of God his Father, as certaine as this is Gods Commandement, *I am the Lord thy God, &c.* ſo certaine ought you to beleeve that God is your Father. As you are bound to have none other Gods but him: ſo are yee no leſſe bound to beleeve that

God is your God. What profit ſhould it bee to you to beleeve this to be true, *I am the Lord, thy God, to others, if you ſhould not beleeve that this is true to your ſelfe?* The Devill beleeveth in this ſort. And whatſoever it be that would move you to doubt of this, whether God bee your God through Chriſt, that ſame commeth undoubtedly of the Devill. Wherefore did God make you, but becauſe he loved you? Might he not have made you blind, dumbe, deafe, lame, frantick? might hee not have made you a Iew, a Turke, a Papiſt? And why did he love you? What was there in you to move him to love you? Surely nothing moved him to love you; and therefore to make you, and ſo hitherto to keepe you, but his owne goodneſſe in Chriſt. Now then, if that his goodneſſe in Chriſt ſtil

ſtill remaineth as much as it was, that is, even as great as himſelfe (for it cannot be leſſened) how ſhould it be but that he is your God and Father? Beleeve this, beleeve this, my good Siſter: for God is no changeling; them whom hee loveth, he loveth to the end.

Caſt therefore your ſelfe wholly upon him, and thinke without all wavering, that you are Gods child, that you are a Citizen of Heaven, that you are the Temple of the holy Ghoſt, &c. If hereof you be aſſured, as you ought to be, then ſhall your conſcience be quieted, then ſhall you lament more and more, that you want many things which God loveth: then ſhall you labour to be holy in ſoule & body: then ſhall you indevour that Gods glory may ſhine in all your words and workes: then ſhall you not be afraid what man can doe unto you: then ſhall you have wiſedome to anſwer your adverſaries, as ſhal

ſerve for their ſhame, and to your comfort: then ſhall you be certaine that no man can touch one haire of your head, further then it ſhall pleaſe your Father, to your everlaſting joy; then ſhall you be moſt certaine, that God, as your good Father, will be more carefull of your Children, and make better proviſion for them, if all you have were gone, then you can: then ſhall you (being aſſured, I ſay, of Gods favor towards you) give over your ſelfe wholly to helpe and care for others that be in need: then ſhall you contemne this life, and deſire to be at home with your good and ſweet Father: then ſhall you labour to mortifie all things that would ſpot either ſoule or body. All theſe things ſpring out of this certaine perſwaſion and faith, that God is our Father, and we his Children by Chriſt Ieſus. All things ſhould helpe our faith herein, but Satan goeth about in all things to hinder us.

There-

Therefore let us use earnest and hearty prayer: let us often remember this Covenant, *I am the Lord thy God:* let us looke upon Christ and his precious blood shed for the obsignation & sealing of his Covenant: let us remember all the free promises of God in his Gospell: let us set before us Gods benefits generally, in making this world, in ruling it, in governing it, in calling and keeping his Church, &c. Let us therefore set before us Gods benefit particularly, how hee hath made us his creatures after his Image, how hee hath made us of perfect limbes, forme, beauty, memory, &c. How he hath made us Christians, & given us a right judgement in his Religion: how, ever since we were borne, hee hath blessed, kept, nourished, and defended us: how he hath often [illegible]n, chastized, and

fatherly corrected us: how he hath ſpared us, and now doth ſpare us, giving us time, ſpace, place, and grace. This if you doe, and uſe earneſt and often prayer, and ſo flee from all things which might trouble the peace of your conſcience, giving your ſelfe to diligence in your vocation, you ſhall at length find that (which God grant me with you) a ſure certainty of Salvation, without all ſuch wavering as ſhould hinder your peace with God in Chriſt, to your eternall joy and comfort, *Amen, Amen.*

Yours, to be uſed in Chriſt,

John Bradford.

¶ The

¶ The ſecond Letter written to a faithfull Woman in her heavineſſe and trouble of minde.

GOD our Father, for his mercies ſake in Chriſt, with his eternall conſolation ſo comfort you, as I deſire to bee comforted in my moſt need: yea, hee will comfort you, my deare Siſter: onely caſt your care upon him, and he never can, nor will forſake you. Whom he loveth, he loveth to the end: none of his choſen can periſh. Of which number I know your ſelfe to bee one, my dearely beloved Siſter. God increaſe the faith thereof daily more and more in you: hee give unto you to hang wholly on him, and on his providence and protecti-

on. For whoſo dwelleth under that ſecret thing and helpe of the Lord, hee ſhall bee cockeſure for evermore. Hee that dwelleth, I ſay: for if we be flitters, (as was *Lot* a flitter from *Zoar*, where God promiſed him protection, if hee had dwelled there ſtill) wee ſhall remove to our loſſe, as hee did into the Mountaines.

Dwell therefore, that is, truſt, and that finally to the end in the Lord, my deare Siſter; and you ſhall be as Mount *Sion*. As the Mountaines compaſſe *Jeruſalem*, ſo doth the Lord all his people. How then can he forget you, who are as deare to him as the Apple of his eye, for his deare Sonnes ſake? Ah deare heart, that I were now with you to bee a *Simon* to you, to helpe to carry your Croſſe with you. God ſend you ſome good *Simon* to be with you and helpe you.

You

You complaine in your Letters, of the blindneſſe of your minde, and the troubles you feele. My dearely beloved, God make you thankefull for that which God hath given you: hee open your eyes to ſee what, and how great benefits you have received, that you may be leſſe covetous, or rather impatient, for ſo (I feare me) it ſhould bee called, and more thankefull. Have you not received at his hands, ſight to ſee your blindneſſe, and thereto a deſirous and ſeeking heart, to finde where he lyeth in the midde day, as his deare Spouſe ſpeaketh of her ſelfe in the *Canticles?* Ah *Joyce*, what a gift is this? Many have ſome ſight, but none this ſighing, none this ſobbing, none this ſeeking which you have (I know) but ſuch as hee hath marryed to himſelfe in his eternall ſweet mercies. You

are not content with the *Magdalen*, to kiſſe his feet, but you would with *Moſes* ſee his face: forgetting how hee biddeth us *ſeeke* his face, *Pſal.* 27. yea, and that *evermore*, *Pſ.* 105. which ſignifieth no ſuch ſight as you deſire to have in this life, who would ſee God now face to face, whereas hee cannot bee ſeene, but covered under ſome thing, yea, ſomething which is, as you would ſay, cleane contrary to God: as to ſee his mercy in his anger. In bringing us to Hell, Faith ſeeth him bringing us to Heaven: in darkeneſſe, it beholdeth brightneſſe: in hiding his face from us, it beholdeth his merry countenance. How did *Job* ſee God, but, as you would ſay, under Satans cloak? For who caſt the fire from Heaven upon his goods? who overthrew his Houſe, and ſtirred up men to take away his Cattell,

Cattell, but Satan? And yet *Job* pierced thorow all theſe, and ſaw Gods working, ſaying, *The Lord hath given, the Lord hath taken, &c.*

In reading the Pſalmes, how often doe you ſee, that *David*, in the ſhaddow of death, ſaw Gods ſweet love? And ſo, my dearely beloved, I ſee that you in your darkneſſe and dimneſſe by faith, doe ſee *claritie* and *brightneſſe:* by faith, I ſay, becauſe faith is of things abſent, of things hoped for, of things which I appeale to your owne conſcience whether you deſire not. And can you deſire any thing which you know not? And is there of heavenly things any other true knowledge then by faith?

Therefore, my deare heart, be thankefull; for before God I write it, you have great cauſe. Ah my *Joyce*, how happy is that ſtate in which yee are?

Verily,

Verily, you are in the bleſſed ſtate of Gods deare Children: for they mourne, and doe not you ſo? And that not for worldly weale, but for ſpirituall riches; *Faith*, *Hope*, and *Charity*. Doe not you hunger and thirſt for righteouſneſſe? And, I pray you, ſaith not Chriſt, *Happy are ſuch?* How ſhould God wipe away the teares from your eyes in Heaven, if on Earth you ſhed no teares? How could Heaven be a place of reſt, if on Earth you did finde it? How could you deſire to be at home, if in your journey you finde no griefe? How could you ſo often call upon God, & talke with him, as I know you do, if your enemy ſhould ſleepe all the day long? How ſhould you elſewhere bee made like unto Chriſt, I meane, in joy, if in ſorrow you ſobbed not with him? If you will have joy and felicity,

felicity, you must needs feele sorrow and misery. If you will goe to Heaven, you must sayle by Hell. If you will imbrace Christ in his Robes, you must not thinke scorne of him in his ragges. If you will sit at Christs Table in his Kingdom, you must first abide with him in his temptations. If you will drinke of his Cup of glory, forsake not his Cup of ignominy.

Can the head Corner-Stone be rejected, & the other more base stones in Gods building be in this world set by? you are of his living Stones in this building: be content therefore to bee hewne and snagged at, that you may bee made more meet to be joyned to your fellowes which suffer with you Satans snatches, and frets of the flesh, where-through they are inforced to cry, Oh wretches that we are, who shall deliver

liver us? You are of Gods Corne: feare not therefore the Flayle, the Fanne, Millstone, nor Oven. You are one of Christs Lambes: looke therefore to be fleeced, halled at, and even slaine. If you were a Market-Sheepe, you should goe in more fat Pasture. If you were for the Faire, you should bee stalled and want no meat: but because you are for Gods own use, therefore you must pasture upon the bare Common, abiding the stormes and tempests that will fall. Happy and twice happy are you, my deare Sister, that God halleth you now whither you would not, that you might come whither you would. Suffer a little, and be still. Let Satan rage against you, let the World cry out, let your conscience accuse you, let the Law lead you, and presse you downe; yet shall they not prevaile, for Christ is Emanuel,

that

that is, God with us. If God bee with us, who can bee againſt us? The Lord is with you; your Father cannot forget you; your Spouſe loveth you. If the waves and ſurges ariſe, cry with *Peter*, Save (Lord) I periſh, and hee will put out his hand, and helpe you. Caſt out your anker of *Hope*, and it will not ceaſe for all the ſtormy Surges, til it take hold on the Rocke of Gods' truth and mercy.

Thinke not, that he which hath given you ſo many things corporally, as inductions of Spirituall and Heavenly mercies, and that without your deſerts or deſire, can deny you any Spirituall thing deſiring it. For if he hath given you to have and enjoy the thing deſired; the deſire to have, and the going about to aske, ought to certifie your conſcience, that they be his earneſts of the things

things which you asking, hee will give you: yea, before you aske, and whileſt you are about to aske, he will grant the ſame, as *Iſaiah* ſaith, to his glory and your eternall conſolation. Hee that ſpared not his owne Sonne for you, will not, nor cannot thinke any thing too good for you, my heartily beloved. If hee had not choſen you, as certainely hee hath, hee would not thus have called you: hee would never have juſtified you: he would not have ſo glorified you with his gracious gifts, which I know to be in you, praiſed bee his name therefore: he would never have ſo exerciſed your faith with temptations, as hee hath done, and doth; if (I ſay) hee had not choſen you (as doubtleſſe, deare heart, he hath done in Chriſt; for in you I have ſeene his earneſt, and to mee you could not deny, I know

know both where and when) if, I say, hee have choſen you, then neither can you, nor ever ſhall you periſh. For, if you fall, he putteth under his hand, you ſhall not lye ſtill: ſo carefull is Chriſt your keeper over you. Never was Mother ſo mindefull over her Childe, as he is over you. And hath he not alwayes beene ſo?

Speake, Woman, when did hee finally forget you? And will he now, trow yee, in your moſt need, doe otherwiſe, you calling upon him, and deſiring to pleaſe him? [illegible] *Joyce*, thinke you God to bee mutable? Is he a changeling? Doth not he love to the end, them whom he loveth? Are not his gifts and calling ſuch as hee cannot repent him of them? for elſe were hee no God. If you ſhould periſh, then wanted hee power? for I am certaine, his will towards you is not

not to be doubted of. Hath not the Spirit, which is the Spirit of truth, told you so? And will you hearken with *Eve* to the lying spirit which would have you to despaire? God forbid it: for to doubt and stand in a mammering, would cause you that you should never truely love God, but ever serve him of a servile feare, lest he should cast you off for your unworthinesse and unthankefulnesse, as though your thankefulnesse or worthinesse, were any causes with God why hee hath chosen you, or will finally keepe you.

Ah my owne deare heart, *Christ onely, Christ onely, and his mercy & truth. In him is the cause of your election. This Christ, this Mercy, this Truth of God remaineth for ever, is certaine for ever, I say, for ever.* If an Angell from Heaven should tell you contrary, accursed be he. *Your thanke-*

thankefulneſſe & worthineſſe are fruits and effects of your election, they are no cauſes. Theſe fruits & effects ſhall be ſo much the more fruitfull and effectuall, by how much the more you waver not.

Therefore, dearely beloved, ariſe, and remember from whence you are fallen. You have a Shepheard, who neither *ſlumbreth nor ſleepeth night nor day. No Man, nor Devill can pull you out of his hands. Night and Day he commandeth his Angels to keepe you.* Have you forgotten what I read to you out of the Pſalme, *The Lord is my Shepheard, I can want nothing?* Know you not that God ſparred *Noah* into the Arke on the one ſide, ſo that hee could not get out? So hath he done to you, my good Siſter, ſo hath he done to you. *A thouſand ſhall fall on your right hand, and ten thouſand on your left hand, yet no evill ſhall touch you.* Say boldly there-

therefore, *Many a time, from my youth up, have they fought against me, but they have not prevailed, no nor never shal prevaile, for the Lord is round about his people.* And who are the people of God, but such as hope in him? Happy are they that hope in the Lord: but I am sure yee have hoped in the Lord, I have your words to shew manifestly, and I know they were written unfainedly: I need not say, that even before God you have simply confessed to me, and that oftentimes no lesse. And if once you had this hope, as you doubtlesse had it, though now yee feele it not, yet shall yee feele it againe: for the anger of God lasteth but for a moment, but his mercy lasteth for ever. Tell me, my deare heart, who hath so weakned you? Surely not a perswasion which came of him that called you.

For

For why ſhould yee waver? why ſhould ye waver, and be ſo heavy-hearted? whom looke yee on? on your ſelfe? on your worthineſſe? on your thankefulneſſe? on that which God requireth of you, as Faith, Hope, Love, Feare, Joy, &c? Then can ye but waver indeed: for what have you as God requireth? Beleeve you, hope you, love you, &c. as much as ye ſhould doe? No, no, nor never can in this life. Ah, my dearely beloved, have you ſo ſoone forgotten that which ſhould bee had in memory? namely, that when you ſhould be ſecure and quiet in conſcience, then ſhould your faith burſt thorowout all things, not onely that you have in you, or elſe are in Heaven, Earth, or Hell, untill it come to Chriſt crucified, & the eternall ſweet mercies of God, and his goodneſſe in Chriſt. *Here, here is the reſting place, here is your Spouſe-bed: Creepe into it, and in your*

your armes of faith imbrace him, bewaile your weakeneſſe, your unworthineſſe, your diffidence: and you ſhall ſee he will turne to you. What ſaid I, You ſhall ſee? Nay, I ſhould have ſaid, You ſhall feele he will turne to you.

You know that *Moſes*, when hee went into the Mount to talke with God, he entred into a darke cloud: and *Helias* had his face covered when God paſſed by. But theſe deare friends of God, heard God, but they ſaw him not, but you would bee preferred before them. See now, my deare heart, how covetous you are! Ah, be thankefull, be thankefull; but God be praiſed your covetouſneſſe is *Moſes* covetouſneſſe. Well, with him you ſhall be ſatisfied: but when? Forſooth, when he ſhall appeare. Here is not the time of ſeeing, but as it were in a glaſſe; *Iſaak* was deceived,

ved, becauſe hee was not content with hearing onely.

Therefore to make an end of theſe many words, wherewith, I feare me, I doe but hinder you from better exerciſes: In as much as you are indeed the Childe of God, Elect in Chriſt before the beginning of all times: in as much as you are given to the cuſtody of Chriſt, as one of Gods moſt precious Iewels: in as much as Chriſt is faithfull, and hitherto and for ever hath, and ſhall have all power, ſo that you ſhall never periſh, no, one haire of your head ſhall not be loſt; I deſire you, I crave at your hands with all my very heart, I aske of you with hand, pen, tongue, and minde, in Chriſt, through Chriſt, for Chriſt, for his Names ſake, blood, mercies, power, and trueths ſake (my moſt entirely beloved Siſter) that you admit

mit no doubting of Gods finall mercies towards you, howsoever ye feele your selfe; but complaine to God, and crave of him, as of your tender Father, all things, and in that time which shall bee most opportune, you shall finde and feele farre above that your heart or the heart of any creature can conceive, to your etenall joy, *Amen, Amen, Amen.*

The good Spirit of God alwayes keepe us as his deare Children: he comfort you as I desire to be comforted, my dearely beloved, for evermore. The peace of Christ dwell in both our hearts for ever, *Amen.* Gods holy Spirit alwaies comfort and keepe you, *Amen, Amen.* This first of Ianuary, by him that in the Lord, wisheth to you as well, and as much felicity, as to his owne heart,

John Bradford.

A Poſt-ſcript out of Maſter *Fox* his Epiſtle Dedicatory to Queene *Elizabeth*, before the *Acts* and *Monuments*.

WHere ſpeaking how vehemently the Romiſh Catholiques ſpurned againſt his ſaid Booke, with contumelies & raylings, ſaith, That in this behalfe they fare with him therin, much like as certaine Theeves did with a true man, whom having robbed by the high-way ſide, they found a piece of gold or two more then the true man would bee acknowne of; whereupon they fell to exclaiming and crying out of the

falsehood of the World, wondring and complaining how little truth is to bee found among men.

Even so (saith he) deale these men with me: for when themselves delight altogether in untruths, and have replenished the whole world with fained Fables, lying Miracles, false Visions, miserable Errors contained in their Missals and Portuses, Breviaries and Summaries; and almost no true tale in all their Saints-lives and Festivals, &c. yet notwithstanding, as though they were a people of much truth, and as if the whole World did not perceive them, they pretend a face of zeale, and of great verity: as if there were no Histories in all the World corrupted, but this onely of the *Acts* and *Monuments*; against which, with tragicall voice they exclaime and wonder up-

on it, ſparing no coſt of Hyperbolicall Phraſes, to make it appeare as full of lyes as lines; much after the like ſort of impudency, as Sophiſters uſe ſometimes in their Sophiſmes to doe, that when an Argument commeth againſt them, which they cannot well reſolve indeed, they have a rule to ſhift off the matter with ſtout words and tragicall admiration, whereby to daſh the opponent out of countenance, bearing the hearers in hand, the ſame to bee the weakeſt and ſlendereſt Argument that ever was heard, and therefore unworthy of any anſwer, but rather to be hiſſed out of the Schooles.

With like ſophiſtication theſe alſo fare with mee, who when they can neither abide to heare their owne doings declared, nor yet deny the ſame, which they heare to bee

true; onely for three or foure eſcapes in ſo large a Volume committed, (and yet ſome of them in the ſaid Booke amended) they neither reading the whole, nor rightly underſtanding that they reade, envy and maligne ſo perverſly the ſetting forth thereof, as though neither any word in all that Hiſtory were true, nor any other ſtory falſe beſides this.

The

¶ The maine matter objected againſt the truth of Maſter *Foxes* Hiſtory, is, for ſetting downe *John Marbeck* burned, who a long time after lived, and played on the Organs in *Windſor* Chappell.

TO which purpoſe Maſter *Fox* (elſewhere) thus anſwereth, Admit this fault had not beene by me corrected, as indeed it was, but that ſuch an eſcape had ſtill ſtood in my Booke unreformed, yet what courteous or gentle Reader could therein have any juſt matter to inſult or triumph over me, ſeeing the judiciall Acts, the Records and Regiſters; yea, and the Biſhops Certificate, as alſo the Writ of execution, remaining yet in

the Record ſent to the King, did lead mee ſo to ſay and thinke: For what man writing Hiſtories, can bee in all places, to ſee all things acted; but following the Records, wherein hee ſeeth the ſaid *Marbeck* to bee judged and condemned with the other three, would otherwiſe write or thinke, but that he alſo was executed and burned in the ſame company?

But now I correct and reforme the ſame againe: and firſt of all other I finde the fault, and yet I am found fault withall. I correct my ſelfe, and yet I am corrected of others. I warne the Reader of truth, and yet I am a lyer. The Booke it ſelfe ſheweth the eſcape, and biddeth, in ſtead of foure, to reade three burned, and yet is the Booke made a Legend of Lyes.

To be ſhort, where I pre-

vent

vent all occaſion of cavelling, to the utmoſt of my diligence, yet can I not have that Law which all other Bookes have; that is, to recognize and reforme mine owne errours. Wherefore to conclude (whoſoever they be) if they will be ſatisfied, I have ſaid enough; if they will not, whatſoever I can ſay, will not ſerve the turne: And ſo I leave them: I would I could better ſatisfie them: God himſelfe amend them.

The Preface.

AMong all the honors which the Lord hath conferred upon those of our English Nation, there are none more eminent (set the pure preaching of the Gospell aside) than in serving himselfe by the glorious and victorious conqueſt which our blessed Martyrs through their faith and patience atchieved: as over all sorts of trialls and temptations, so in the end over death it selfe. O how close stucke they to Christ, and to the Word of his grace, who neither by feare nor flattery, would be beaten off! Or rather, O how did Christ their Captaine and Leader sticke close to them, in heartning and encouraging them to fight

fight the good fight of faith! Their faith and patience shined exceedingly in all their constant suffrings. But the height of all their graces, if I be not mistaken, did wonderfully shine in their sweet Letters, penned with their owne hands in the time of their troubles and imprisonment. For therein are expressed such lively testimonies of the love of God towards them, shed abroad in their hearts by the holy Ghost, together with their willingnesse to glorifie God by the suffrings they endured, and were yet to endure, that it were enough almost to animate and encourage the veriest coward and dastard in the world, to receive with them the glorious Crowne of Martyrdome, though to the losse of all profits and pleasures whatsoever. I therefore earnestly exhort and intreat all my deare Country-men, to bee much in reading the History of the lives and deaths of our deare

Brethren and Sisters of England, *who loved not their lives unto the death, for the love they bare to our blessed Lord Jesus Christ and his Gospell: but especially I would beseech them in the Lord, to be much and oft in viewing and reading againe and againe their ghostly Letters. For if we be endued with the same Spirit, by which they wrote those holy and zealous Letters, it cannot but greatly enkindle in us an ardent desire, if God should call us thereto, cheerefully with them (whatsoever trials should befall us) to maintaine the same quarrell and cause against all the powers of Hell, as they (the Lords Name be magnified) manfully and courragiously did.*

An Alphabeticall direction for the ready finding out all the places where our Engliſh Martyrs ſuffred, during the Raigne of Queene *Mary.*

Alſo the day of the moneth and yeere in which they ſuffered, is obſerved.

Saint Albones.

VVHat call you him who was burned there? *George Tankerfield*, by his Trade a Cooke. He ſuffered the 26. of Auguſt, 1555. of whom you may read fol. 290.

Aſhford in Kent.

See *Canterbury.*

Barnet.

Barnet.

WHo was burned at Barnet?

William Hait, of *Thorp*, in the County of *Essex*. He suffred towards the latter end of August in the same yeere.

Beckles in *Suffolke.*

HOw many were burned at Beckles?

These three, *Thomas Spicer*, *John Deny*, *Edmond Poole.*

Brainford in *Middlesex.*

HOw many were burned at Brainford?

These

Theſe ſixe, *Robert Milles, Stephen Cotton, Robert Dynas, Stephen Wright, John Slade, William Pike*, or *Pikes* a Tanner, Iuly the 14. 1558.

Braintree in *Eſſex.*

VVHo *was burned at* Braintree?

William Pigot, March 28. 1555.

City of *Briſtoll.*

HOw *many finde you burned at* Briſtoll?

Theſe five.

1 *Edward Sharp, born* in *Wiltſhire*, September the 8. 1556.

2 Alſo a young man a Carpenter, not named, Sept. the 25. the ſame yeere.

3 Alſo

3 Alſo *Richard Sharp* a Weaver, May the 7. 1557.

This *Sharp* through weakneſſe recanted before all the Pariſhioners on a Sunday, in the Pariſh Church, called Temple.

But through horror of conſcience not being able to follow his vocation, hee came ſhortly after into the ſaid Church to the Quire dore, after Maſſe, ſaying, with a loud voyce, Neighbours, beare me witnes, that yonder Idol (pointing to the Altar) is the moſt abominable that ever was.

With this *Sharp* was burned at the ſame fire, *Thomas Hall* Shoomaker, and *Thomas Benion* a Weaver.

Burntwood.

WHo doe yee finde was burned at Burntwood? One

One *William Hunter* Silke-weaver, at the age of 19. in An. 1555. of whom you may reade before, fol. 27.

Bury in *Suffolke.*

VVHo were burned at Bury?

Philip Humphrey, John David, and *Henry David,* his brother.

In what moneth dyed they?

In the ſame moneth in which Queene *Mary* died.

How came it to paſſe they dyed then?

Sir *Clement Higham* ſued out a Writ for their burning, albeit Queene *Mary* was not like then to recover.

Cambridge.

Cambridge.

WHat call you him that was burned at Cambridge?

Maſter *John Hullier*, a Miniſter and Curat at *Brabram*, ſome three miles from *Cambridge*. Hee ſuffred, Aprill the 2. 1556. on Maundy Thurſday, on Ieſus Greene: you may read a note touching him, Fol. 226.

Canterbury.

WEre there many burned at Canterbury?

Yes, theſe whoſe names hereunder follow.

1 Maſter *John Bland* Preacher, Iuly the 12. 1555.

2 *William Cockor*,

3 *William*

3 *William Hooper*,
4 *Henry Lawrence*,
5 *Richard Colliar*,
6 *Richard Wright*,
7 *William Shere*, in the moneth of Auguſt 1555.

Who elſe were burned there?

Theſe that follow.

8 *George Carver*, } both of
9 *Robert Sheater*, } *Hithe*.
10 *Anthony Burwar* of *Calete*,
11 *George Broade* of *Bromefield*,
12 *James Tutty* of *Brenchly*.

Theſe ſuffered in the moneth of September.

Beſides theſe there ſuffered at another time,

13 *John Lomas*,
14 *Agnes Snoth*,
15 *Anne Albright*,
16 *Joane Sole*,
17 *Joane Carmer*.

Were theſe all that ſuffred there?

No, there were 22. moe which were executed there for the cauſe

cauſe of the Goſpell, *viz.*

18 *John Philpot:* not Maſter *John Philpot* who died in Smithfield.

19 *William Waterrer,*

20 *Stephen Kempe,*

21 *William Hay,*

22 *Thomas Hudſon,*

23 *Matthew Badbridge,*

24 *Thomas Steevens,*

25 *Nicholas Finall,*

26 *William Lowicke,*

27 *William Pewting.*

Of theſe godly Martyrs, two were burned at *Wye*, and the other two at *Aſhford*, Ianuary the 15. 1557.

Who ſuffered there beſides?

Theſe 7. which follow, three men, and foure women.

28 *John Fiſhcocke,*

29 *Nicholas White,*

30 *Nicholas Pardue,*

31 *Barbara Finall,*

32 *Bradbridges* Widdow,

33 *Wilſons* Wife,

34 *Bendens* Wife. Theſe died in

in Iune the nineteenth.

Of this *Bendens* Wife, one of the foure Women formerly mentioned, read that which is noted before of her, Fol. 101. to 107.

Was there any moe that ſuffred at Canterbury?

Yes, five more, whoſe names are theſe.

35 *John Cornford,*
36 *Chriſtopher Browne,*
37 *John Herſt,*
38 *Alice Snoth,*
39 *Katherine Knight,*

In what yeere were theſe five burned?

They were the laſt that ſuffred Martyrdome in Queene *Maries* Raigne, not above ſixe dayes before her death.

Cardiffe in Wales.

VVHo was put to death in *this Town of* Cardiffe?

A poore

A poore Fiſher-man, called *Rawlins White*: of whoſe Story you may read before, Fol. 50. to 56. Hee was burned, March the 30. 1555.

Carmarthen.

WHo *ſuffred Martyrdome in* Carmarthen? *Robert Farrer*, Biſhop of Saint *Davids*. He died in March the 30. 1555. Somewhat is noted of him alſo, Fol. 49.

Chelmsford in *Eſſex.*

WHo *was burned at* Chelmsford?

One *Thomas Watts* a Linnen Draper. Of whom a little is touched before, Fol. 107. He died, Iune the 10. 1555.

Who

Who ſuffred there elſe?

One called *George Eagles*, commonly called *Trudge over the World*. Of whom much is noted, Fol. 235. Hee died in the moneth of Auguſt, 1557. Hangd and quartered, his head ſet upon the Market-croſſe in *Chelmsford*.

Chicheſter.

WHat call you him who was burned at Chicheſter?

His name is *Thomas Jackſon*, a Carpenter.

Hee was executed in the moneth of Iuly, 1555.

Who was burned at Chicheſter *beſides?*

One called *Richard Hooke*.

Colcheſter

Colcheſter.

VVEre there many burned at Colcheſter?

Yes.

What call you him that was burned there firſt?

One *John Lawrence*, a Prieſt.

After what manner was hee burned?

Hee was burned ſitting in a Chaire.

Why ſo?

Becauſe his legges were ſore worne with Irons. Hee was executed March the 29. 1555.

Rehearſe the names of the reſt that were burned there.

2 *Chriſtopher Lyſter*, Husbandman,

3 *John Mace*, an Apothecary,

4 *Iohn Spencer*,
5 *Richard Nicholas*,
6 *Iohn Hamond*, } Weavers.

7 *Simon*

7 *Simon Ioyner* a Sawyer.
These died in Aprill the 28. and in the yeere aboveſaid.

Who elſe doe yee reade of?
These ten. *viz.*

8 *William Bongeor.* Of *Agnes Bongeor* reade before, Fol. 63. 64, 65.

9 *Thomas Banold,*

10 *William Purchas,*

11 *Agnes Sylveſter,*

12 *Helen Euring,*

13 *Elizabeth Folkes*, of whoſe anſwer you may reade before, Fol. 58.

These ſixe laſt mentioned were brought from the Iayle in the Towne called Mot-hall, betweene 6. and 7. in the morning, and were burned hard by the Towne wall.

The other foure, were

14 *William Munt,*

15 *Iohn Iohnſon.*

16 *Alice Munt,*

17 *Roſe Allin*, of whom yee may read, Fol. 227. to 232.

The

The ages of these 10. amounted to the summe of 406. yeeres. These 4. were brought into the Castle-yard in the afternoone, to a place appointed for their burning, where no lesse joyfully and constantly with their abovenamed fellow Martyrs, they suffred the like extremity to the glory of God, and comfort of the godly, August the 2. 1557.

Were these all that suffred at Colchester?

No, there were three more, to fill up the number of a score, *viz.*

18 *William Harris,*
19 *Richard Day,*
20 *Christian George,*

Who being chained to their Stakes, yeelded up their soules into the hands of the Almighty in the said City, May the 26. 1558.

I finde one more burned beside the Posterne in *Colchester*, called

called *Agnes George*, the Wife of *Richard George*: As alſo one *Nicholas Chamberlaine*, Iune the 14. 1555.

Coventry in *Warwicke-ſhire*.

WHo was burned firſt in the City of Coventry?

That ſweet Saint and Servant of Chriſt one *Lawrence Saunders*, a godly and faithfull Preacher: of whom ſomewhat is noted in this Booke, Fol. 16. 17, 18, 74. to 78. 279. He ſuffred there, Feb. 8. 1554.

Who were burned there beſides?

Maſter *Robert Glover*, a Gentleman, and endued with excellent parts, as you may in part read before, Fol. 19. 20, 42, 43.

With this conſtant Souldier and Martyr of Chriſt was burned at the ſame Stake at the

said place, *Cornelius Bongay*, by his Trade a Capper, September the 28. 1555.

Coxall in *Essex*.

WHo *suffred there?* One *Thomas Hawkes*, a Gentleman of no lesse worthy parts then the aforesaid *Robert Glover*. Of Master *Hawkes* somewhat is noted before, Fol. 138. to 140. He was burned Iune the 10. 1555.

Darby.

WHo *was burned at* Darby?

A poore woman called *Joan Waste* borne blinde, of whom you may read something worthy the observation, fol. 219. 220.

Sh

She ſuffred at a place called the Wind-mill pit, where ſhe conſtantly yeelded up her ſpirit into the hands of him that gave it. Auguſt 1. 1556.

Darford in *Kent.*

HEe that was burned at *Darford*, was one *Chriſtopher Waid* a Linnen Draper. Somewhat is noted of him, Fol. 153. Hee ſuffred Iuly the 12. 1555.

S. *Edmonds-Bury.*

HOw *many were burned at* S. Edmonds-Bury? Theſe ſixe.

1 *Richard Bernard* a Labourer, for not kneeling to the Pixe.

2 *Robert Lawſon*, Weaver, for not hearing Maſſe, Iune the 30. 1556.

3 *John Cooke*, a Sawyer,

4 *Robert Hills*, a Sherman,

5 *Alexander Lane*, a Wheelwright,

6 and *Iames Aſhley*.

Theſe laſt foure, died there together about the beginning of Auguſt.

Eley.

THere were burned at *Ely* at one Stake, *William Wolſey*, and *Robert Pigot*. Of theſe two Martyrs you may read, Fol. 164. to 166.

Exeter.

VV *Ho ſuffred at Exeter*
One *Preſts* wife,
poo

poore Woman.

Where was she burned?

Without the Walls of the City, at a place called *Sothanhay*. Of this poore woman reade before, Fol. 70. 71, 274, 275.

Saint *Georges* Fields in *Southwarke*.

WHo were burned there? These three, *viz.* *William Moiant*, *Stephen Gratwicke*, with one called *King*. These suffred in the latter end of May. 1557.

Glocester.

WHo finde you to be burned in this City?

The godly Bishop, and con-

ſtant Martyr of Chriſt, *Iohn Hooper*, Biſhop of Gloceſter: of whom you may reade ſome notes in Fol. 1. to 4. alſo in Fol. 78. to 80. and 116. to 119. & 370.

He ſuffred Feb. 6.

Was he onely put to death there?

No, there died in the ſaid City one *Thomas Croker*, a Bricklayer, with *Thomas Drowray*, a blinde Boy: whom Biſhop *Hooper* confirmed in the truth, that morning he was to be executed. See ſomewhat touching the ſame before, fo. 2.

Greenſteed in *Suſſex.*

IN Iuly the 16. or thereabout, were burned at *Greenſteed*,

Thomas Dungat,

Iohn Freeman, and a woman called Mother *Tree*, in the yeere 1556.

Hadley.

Hadley.

WHo *was burned at* Hadley?

That zealous and constant Martyr of Christ, Doctor *Rowland Taylor*: of whom you have some notes before, Fol. 35. 36, 37, 38. and 97. 120. to 126. Hee suffred in Feb. 9. 1554.

Horden on the Hill.

THomas *Higbed* a Gentleman, was burned at the said place, March 26. 1555. He was joyful to heare a Mother so willingly to offer up her Sonne to the Lord, Fol. 28.

Harwich.

WIlliam *Bainford* ſuffred here, Iune the 14. in the yeere aforeſaid.

Hereford Weſt in Wales.

WIlliam *Nichols*, held to bee a poore ſimple ſoule, was burned there, for ſpeaking againſt the cruell kingdome of Antichriſt, April the 9. 1558.

Ipſwich in *Suffolke.*

WHo *was burned at* Ipſwich?

A godly Preacher, called *Robert*

bert Samuel: of whom ye may reade, Fol. 29. 30, 156. to 159.

Who elſe?

Agnes Potten,

Ioane Trunchfield:

Whoſe conſtancy in ſuffring for the truth was admirable, in regard they were otherwiſe but poore ſimple women. They were both burned there in the moneth of March. 1556.

Were theſe all that dyed there?

No, there was two other burned there, *viz.*

Alexander George, and

Alice Driver, of whom ſomewhat is noted, Fol. 196. 267. to 271.

Iſlington.

How many were burned here?

Theſe foure, namely,

1 *Rafe Alerton*,

2 *Iames Austo*,
3 *Margery Austo*, and
4 *Richard Roth*.

Laxefield in Suffolke.

IOhn Noyes a Shoomaker, was burned at *Laxefield*, for beleeving that Christs naturall body was in Heaven, and not in the Sacrament of the Altar.

He died there in the moneth of September. 1556.

See *Lewis* after *Lichfield*, *Leycester*.

IN this City, or Towne of *Leicester*, was burned a Merchants servant, not named, for the cause of religion, Iune the 26.

Also one *Thomas Moore*, an Husband-

Husbandman, a poore simple soule: for affirming that his Maker was in Heaven, not in the Pixe.

He suffred death in the said Towne, Iune the 26.

Lichfield.

IN *Lichfield* were burned *Iohn Hayward*, and *Iohn Goreway*, in the moneth of September.

To which may be added a vertuous and godly Gentlewoman, called Mistris *Ioyce Lewis*, burnt in the said Towne. The day and moneth not expressed. But somewhat of her [illegible] you may reade, [illegible] Fol. 247. to 252.

Lewis in *Suſſex.*

AT *Lewis* was burned *Dericke Carver* Beerebrewer, Iuly the 22. 1555.

Moreover, there were burned at one fire in the ſaid Town of *Lewis* theſe foure, *viz.*

Thomas Harland, Carpenter,
Iohn Oſwald, Husbandman,
Thomas Adlington, Turner, &
Thomas Read, Iune the 6. 1556.

You ſhall alſo finde burned there twelve more, namely,

Thomas VVood, Miniſter, and *Thomas Milles*. Theſe died Iune the 22. in the yeere aforeſaid. The names of the other ten follow.

1 *Richard VVoodman*, Yeoman, of whom you may finde ſome notes before, Fol. 41.42, 90. & 495. to 510.

2 *George*

2 *George Steevens*,
3 *VVilliam Mainard*,
4 *Alexander Hoſeman*, his Servant,
5 *Tomaſin a VVood*, his Maide,
6 *Margery Moris*,
7 *Iames Moris* her Sonne,
8 *Denis Burgis*,
9 *Aſhdons* Wife,
10 *Groves* Wife, theſe ten ſuffered the extremity of the fire for the defence of the truth at Lewis, Iune the 22. 1557.

Maidſtone in *Kent*.

HOw many were burned at Maidſtone?
Theſe ſeven.
1 *Ioane Bradbridge*,
2 *VValter Appleby*,
3 *Petronil* his Wife,
4 *Edmund Allin*, Miller,
5 *Katherine*

5 *Katherine* his Wife,
6 *Mearing* Wife of *Maidſtone*,
7 *Elizabeth* a blinde Maide.

Maningtree.

IVne the 14. 1555. theſe three were burned at three ſeverall places, to wit,

Thomas Oſmond a Fuller at *Maningtree*,

VVilliam Bawford Fuller, at *Harwich*,

Nicholas Chamberlain Weaver, at *Colcheſter*.

By Saint *Margarets* Church in *VVeſtminſter*.

VVHo *were executed there?*

One *VVilliam Flower*, a Schooie-maiſter.

VVhat

What was the cause of his trouble?

He smote a Priest called *John Cheltnan* upon the head with his Wood-knife, as hee was saying Masse.

Where was this fact committed?

In Saint *Margarets* Church aforesaid.

What penalty was inflicted upon him for his so doing?

His right hand was stricken off for it, at the place of execution, and his body after that consumed to ashes by the fire: for denying the carnall presence of Christ in the Sacrament.

You may reade his Prayer which he made before he was burned, Fol. 403.

Maulden.

ONe *Stephen Knight* was burned at *Maulden.*

Mayfield in *Suſſex.*

FOure were burned at *Mayfield, viz.*

John Hart, Shoomaker,

Thomas Ravenſdale, a Currier,

The other two not named.

Theſe joyfully yeelded up their ſpirits into the hands of God in the place aforeſaid, Sept. the 24. 1556.

Newbery.

Newbery.

WHo were burned at Newbery?

Theſe three, namely.

1 *Julius Palmer* Student, and Fellow of *Magdalen* Colledge in *Oxford*. Firſt, a zealous Papiſt, afterwards a much more zealous Profeſſor of the Goſpell. You may finde ſomewhat touched before concerning him, if you turne to Fol. 59. 200. to 217.

2 *John Askins*,

3 *John Guin*.

Theſe ſuffred the extremity of the fire for the cauſe of Chriſt, Iuly the 16. 1556.

Northampton.

Northampton.

A Shoomaker not named, was burned here.

As alſo one *John Kurd* a Shooemaker, without the North-gate of *Northampton*, in the Stone-pits, September the 17. 1557.

Norwich.

HOw many doe ye finde burned at Norwich?

Theſe that follow, *viz.*

1 *Simon Miller* of *Linne.*

This *Simon* being in a great preaſe of people who then came from hearing Maſſe, asked ſome of them where he might goe to receive the Communion?

Where-

Whereupon a Papiſt tooke and brought him to *Duning* Chancellor of *Norwich*, who after a few words, committed him to priſon, for ſtanding to his confeſſion, which hee had there ready written: part whereof appeared above his ſhoo, where hee had hidden it, if he ſhould hap to be apprehended.

2 *Elizabeth Cooper*,

She having recanted, but after recovering ſtrength againe, was burned with the ſaid *Simon*, Iuly the 13.

3 *Richard Craſhfield* a yong man, for not comming to Maſſe, died there by fire, Auguſt the fifth.

4 *Cicely Orme.*

This *Cicely Ormes* was burned at *Norwich*, being of the age 32. yeeres. September the 23. 1557.

She alſo recanted, but could never have reſt in her conſcience,

ence, till ſhee returned.

Moreover, you ſhall read of

5 *William Seaman*, Husbandman,

6 *Thomas Hudſon*, Glover,

7 *Thomas Carman*, who being condemned by *Hopton* then Biſhop of *Norwich*, for the cauſe of Religion, were burned without Biſhopſgate, in a place called the Lolards-pit. May the 19. 1558.

Of *Thomas Hudſon*, read before, Fol. 66.

8 *Richard Yeoman*, Doctor *Tayler* Curate in *Hadley*.

He was alſo burned at *Norwich*, Iuly the 10. 1558.

It is very likely that *Thomas Spurdance* one of Queene *Maries* Servants was burned here in the moneth of November, 1557. for not ſubmitting himſelfe to the Lawes of the Realme, as things then ſtood.

Oxford.

Oxford.

WHo was burned at Oxford?

Two Reverend Fathers of our Church, *viz.*

Nicholas Ridley once Biſhop of *London*, rather broyled then burned.

With this godly and learned Biſhop, was burned at the ſame Stake old Father *Latimer*; in a Ditch over againſt *Baily* Colledge, October the 16. 1555.

Of the ſaid Biſhop *Ridley* read before, Fol. 5. 14, 167. to 173. & 181.

Of Father *Latimer* you may reade, Fol. 13. 174. to 179. & 349.

Who comes next to be mentioned?

That honoured and reverend Prelat, *Thomas Cranmer*, ſometimes

times Archbishop of *Canterbury*, who was also burned at *Oxford*, March 21. 1556.

Of whom you may reade, Fol. 74. 375. & 375.

Rayly in Essex.

WHo was burned at Rayly?

These two, to wit,

Thomas Causton, Gentleman,

John Ardley, Husbandman.

Causton was burned there, March the 26. 1555.

Ardley, May the 30. the same yeere, because they would not conforme themselves to the Popish religion. Reade a note as touching him, Fol. 135.

Rochester.

Rochester.

IOhn *Harpoole*, and
Joane Beach
Were burned at *Rochester*, for withstanding the doctrine of Transubstantiation, Aprill the first. 1556.

Rochford in *Essex.*

IOhn *Simson* was burned at *Rochford.*

Saffron Walden.

IOhn *Newman* a Pewterer, was burned at *Saffron Walden*, August the 31. 1555.

Salisbury.

Salisbury.

IOhn *Spicer*, Maſon,
William Coberley, Taylor,
John Maundril, Husbandman, ſuffred at *Salisbury*.

Smithfield.

HOw many doe yee finde burned in Smithfield?

All theſe whoſe names hereunder follow.

1 Maſter *John Rogers*, Preacher, who was the firſt that felt the extremity of the fire in Queene *Maries* Raigne. Hee died Feb. the 4. 1554. Reade a note concerning him, Fol. 15.

2 *Thomas Tomkins*, Weaver. He was burned, March the 16. 1554. Of his piety and charity, read Fol. 127.

3 *Iohn*

3 *John Cardmaker*, Miniſter.
4 *Iohn Warne*, Vpholſter.

Theſe two were burned together, not for denying a Sacramentall, but a carnall preſence of Chriſt in the Sacrament, May the 30. 1555. Of *Cardmakers* anſwer touching the reall preſence, read Fol. 72. read alſo Fol. 132.

Of *Warnes* ſweet ſpeech, read Fol. 100.

5 *Iohn Bradford*, worthily ſtiled holy *Bradford*, a powerfull Preacher, and godly Martyr.

With the ſaid Maſter *Bradford* was burned

6 *Iohn Leafe*, of the age of 19. yeeres, Tallow-chandler.

They ſuffred in the moneth of Iune 15. 1555.

Of Maſter *Iohn Bradford*, you may read ſundry ſweet notes, Fol. 9. 10, 72, 73, 108, 142. to 153. & 276. His two Letters. 405.

Of *Iohn Leafe* somewhat is noted, Fol. 39.

After these was burned, that stout Champion of Christ,

7 *Iohn Philpot*, Archdeacon of *Winchester*, with whose death the yeere 1555. was concluded. He suffred December the 18. Read what is briefly noted of him, Fol. 7. 8, 183, 187, 188, 386. But of his large examinations in the greater Volumes of the Martyrs.

Moreover, there were burned in *Smithfield* these sixe, all at one Stake, Aprill the 23. 1556.

8 *Richard Spurge*, Sherman,

9 *Thomas Spurge*,

In trouble for not comming to their Parish Church, since the Masse was set up.

10 *George Ambrose*,

11 *Iohn Cavell*, Weaver,

In trouble likewise, for not comming to his Parish Church, as also because he found the Parson

Parſon in two tales.

12 *Robert Drax*, firſt Deacon, afterwards a Miniſter.

13 *William Tims*, Deacon. Of his anſwer to the Biſhops, reade Fol. 12. of other notes touching him, read fol. 195. to 198.

14 *Katherine Hut*, of *Beckking*,

15 *Ioane Horn*, of *Billerekey*,

16 *Elizabeth Thackvell* of great *Burſtead*.

Theſe two latter, both maids.

Here follow the names of five moe, *viz.*

17 *Thomas Loſeby*,

18 *Henry Ramſey*,

19 *Margaret Hide*,

20 *Agnes Stanley*,

21 *Thomas Thyrtle*.

All theſe ſuffred at one fire in the ſaid place, Aprill the 12. 1557.

Three more burned there, namely,

22 *Iohn Halingdale*,

23 *William Sparrow*,
24 *Richard Gibſon*.

Of theſe two latter Martyrs, ſomewhat is noted, Fol. 160. They ſuffred in November the 18. 1557.

Moreover,

25 *John Rough* a Scottiſh man and Preacher, beneficed at *Hull* in Yorkeſhire. After that, choſen to be a Preacher to the private Congregation in Queene *Maries* dayes. Bewrayed by a falſe Brother, called *Robert Serjant* a Taylor, and apprehended by one of the Queenes Servants, at the Sarazens head in *Iſlington*. With this godly man was burned a woman called

26 *Margery Mearing*, December the 22. 1557. Of Maſter *Rough* ſee fol. 33. 261. Of *Margery Mearing*, 365.

27 *Cuthert Simſon*, Deacon, of Chriſts Congregation in *London*.

He

He was first imprisoned in the Tower, then in the Bishops Colehouse. Hee was twice racked, thereby thinking to compell him to reveale who came to the English Service: but in vaine, such was his constancy. Hee was also set in an Engine of Iron, called *Skevingtons gives* three houres, &c. After all, he suffred his body to bee burned to ashes in Smithfield, and with him at the same Stake, two others, *viz.*

28 *Hugh Fox,*

29 *Iohn Devenish,*

For speaking against the Masse.

Of *Cutbert Simson,* read Fol. 31. to 33. & 367.

To these may be added other seven, who were likewise burned there, for not returning to the unity of the Popish Church.

30 *Henry Pond,*

31 *Rainold Eastland,*

32 *Robert Southham,*

33 *Matthew Ricearby,*

34 *John Floyd*,
35 *John Holli-day*,
36 *Roger Holland*.

Of *Roger Holland*, you ſhall finde ſomewhat noted, Fol. 68. & 510.

Tunbridge in *Kent*.
Thetford.

ONe *Thomas Cob*, of *Haverill*, was burned at *Thetford*.

Vxbridge.

WHo was burned at Vxbridge?

John Denly, Gentleman, and *Robert Smith*, a Painter, being Clarke of Eaton Colledge.

Of *Robert Smith* you may read fol. 110. 155, 364. They ſuffred

ſuffred both, Auguſt the 8. 1555.

Walſingham.

WIlliam *Aſſin* was burned at *Walſingham*, for not turning to the Romiſh Religion, about the beginning of September, in the yeere aforeſaid.

Weſtcheſter.

GEorge *March*, a Miniſter, was burned at *Weſtcheſter*, at a place called Northgate, Aprill the fourth, 1555. His Prayer which he uſed to ſay daily, is mentioned in Fol. 379.

Wotton Vnderhedge, in Glocester-shire.

A Woman not named, died here by fire, September the 27. 1556. Constant in the Christian faith, to the terrour of the adversaries, and comfort of the godly.

Yexford.

ROger Cooe of *Malford* in *Suffolke*, a Sherman, was burned at *Yexford*.

CONCLVSION.

THus I have, as nigh as possibly I could, gathered together

gethe in a ſhort view, all the places Alphabetically, where the godly ſuffred in Queene *Maries* dayes: partly, to continue their memory among thoſe of the aged ſort, who at that time lived thereabouts, and it may bee were eye-witneſſes thereof. Partly alſo, that hence they may take occaſion to make report to thoſe of the yonger ſort: for as the Pſalmiſt ſaith, *Precious in the ſight of the Lord is the death of his Saints.*

Now, becauſe in theſe ſecure times many are ready, I grant, to buy new Bookes, but after a while are loth to take the paines to reape the fruit of what they have bought, by letting them lye ſcattered here and there in their houſes unuſed: this conſideration hath enduced mee, when I make mention of any, whoſe ſtory yeelds any thing worth obſer-

vation, purposely to referre them to what is noted of such and such in this Booke, by directing them to the number of the Folioes or Leaves, where such things may with a little labour by the figures be readily found and read: either for quickning or comforting of such into whose hands these briefe Collections shall happen to come. The end I chiefly aymed at, was the glory of God, and the good of such poore Christians, whose purse will not reach to buy the greater Volumes of the Martyrs.

THE

THE SECOND PART OF THE MIRROVR OF MARTYRS:

¶ Containing their quicke and ready Answers, to sundry hard and difficult Questions:

¶ *With many other remarkable Passages, extracted not only out of our English, but also of forraine Histories of the Martyrs.*

BY way of entrance into this second part, I have not thought it amisse to extract here and there somewhat out of

of the examinations of *Richard Woodman*, Martyr, whom wee have twice mentioned before in this Booke, becauſe howſoever he was but a privat man, yet doe his Anſwers ſavour of ſuch a ripe judgement in matters of Faith, and Chriſtian courage added thereto, that they will yeeld unto the Chriſtian Reader much matter of godly edification, &c. Being written with his owne hand.

His Warrant being made to be ſent to the Marſhall-See in *Southwarke*: The Biſhop of *Chicheſter* ſaid, Me thinkes he is not afraid of the priſon.

Wood. *No, I praiſe the Living God.*

Story. This is an Heretique indeed. Hee hath the right tearmes of Heretiques: *The Living God.* Be there any dead gods, I pray you?

Wood. *Be ye angry with me, becauſe I ſpeake the words which are*

are written in the Bible?

Story. Bibble babble, Bibble, babble: What ſpeak'ſt thou of the Bible? There are no ſuch words written in the Bible.

Wood. *No, doth not* David *ſay in his Pſalmes,* My heart and my fleſh cryeth out for the Living God? *Beſides many places more which I could recite.* Pſal. 84 2.

Chich. I doe not deny but it is written, and is the truth: I know it as well as yee, but ſuch is the ſpeech of all Heretiques.

Story. My Lord, I will tell you how yee ſhall know an Heretique by his words, becauſe I have beene more uſed to them, then you have beene; that is, They will ſay, *The Lord*; and, *We praiſe God*: and *The Living God.* By theſe words ye ſhall know an Heretique.

Wood. *All theſe words are written for our learning. We are*

taught

taught to ſay in the Pſalmes, The Lords Name be praiſed from the riſing of the Sunne, to the going downe of the ſame, *Pſal.* 113. *Alſo*, Let ſuch as love thy ſalvation, ſay continually, Let God be magnified, *Pſal.* 70.

Prieſt. A Prieſt asking him, if there were nothing true but what was written in the Bible?

Wood. Woodman *anſwered, Saint* Paul *ſaith*, That if an Angell come from Heaven, and ſhould teach any other doctrine then may be proved by Gods Word, hold him accurſed, *Gal.* 1. *And ſo doe I, I tell you plainely.*

Prieſt. Here is a Teſtament in my hand, if I burle it in the fire, and burne it, have I burned Gods Word, or not? I will buy a new for 16. pence.

Wood. *I ſay, you have burned Gods Word; and I believe, he that will*

will burne a Teſtament willingly, would burne God himſelfe, if hee were here, if he could: for he and his Word are allone.

Then (ſaith Woodman) *they made a great laughing at it.*

Wood. *Laugh on* (quoth I) *your laughing will be turned into weeping, if you repent not with ſpeed.*

Chich. Then ſaid the Biſhop, to cover the Prieſts folly, Why, if my Counting-houſe were full of bookes, and ſhould be burned by chance, and the New Teſtament alſo, were Gods Word burned?

Wood. *No, my Lord, becauſe it was burned againſt your will, but yet, if you ſhould burne it willingly, or thinke it well done, and not bee ſorry for it, you burne Gods Word, as well as he. For he that is not ſorry for an ill turne, doth allow it to be good.*

Chich. Follow your Vocation, you have a little learning:

We

We have an Altar, whereof you may not eate. What meanes St. *Paul* thereby?

Wood. *There is no man ſo fooliſh to eate ſtones, I trow.*

Chich. What mockers and ſcorners be you, to ſay, no man will be ſo fooliſh to eat ſtones? It is a plaine mocke.

Wood. *Why, my Lord? you ſaid I had no learning, it becomes you to make things more plaine to me, and not to aske me ſuch darke queſtions, &c.*

Chich. I dare ſay, you know what it meanes, well enough. The moſt foole in my houſe will underſtand my meaning better then you.

Wood. *There ſtood ſome of his men not farre off, talking together in a window: And he called one by his name.*

Chich. Come hither, I ſay to thee, Thou ſhalt not eate of this Table, what doe I meane thereby?

The

The Man. Forſooth, my Lord, you would not have me eate of this Table, laying his hand thereupon. With this anſwer hee made all them in the houſe to fall a laughing, and I could not hold in, but burſt out with laughter, and ſaid,

Wood. *Hee hath expounded the matter almoſt as well as I.*

Chich. Hee meaneth well enough, if yee would underſtand him. Anſwer me againe, to make it more plaine. I ſay to thee, Thou ſhalt not eate of this Table: What meane I thereby?

The Man. Forſooth, you would not have me eate this Table.

Wood. *Theſe words made them all laugh: wherewith the Biſhop was almoſt angry, becauſe the anſwer proved no better, and ſaid,*

Chich. Hee meaneth that I would

would not have him eate any of the meat that is set upon this Table. How sayest thou, doest thou not meane so?

The Man. Yes forsooth, my Lord, that was my meaning in deed.

Wood. *Yea, my Lord, now you have told him what you meane, he can say so, and so could I have done, as little wit as I have, if you had said,* Paul *had meant that no man might eate of that which was offred upon the Altar but the Priest.*

Chich. Yes, I perceive you understand the meaning of *Paul* well enough, but that you list to cavill with me.

Being asked by Doctor *Langdale* what he said to the Sacrament of the Altar? he answered, he knew no such Sacrament.

Gage. You should have begun with that first, saith Master *Gage* to the Doctor, and never

ver talked with him about other things. What, saith *Gage*; know you not what the Sacrament of the Altar is?

Wood. *No sure, I know none such, unlesse Christ be the Altar that you meane, for Christ is the Altar of all goodnesse. And if you meane Christ to be the Altar of the Sacrament you speake of, you shall soone heare my minde and beliefe therein.*

Lang. Well, we meane Christ to be the Altar, say your mind, and goe briefly to worke, &c.

Wood. *Yes, you shall soone heare my minde therein, by Gods helpe. I doe beleeve that whensoever I come to receive the Sacrament of the Body and Blood of Christ truely ministred according to his institution: I beleeving that Christ was borne of the Virgin* Mary, *& that he was crucified on the Crosse, and shed his blood for the remission of my sinnes, and so take and eate the Sacrament of*

Bread

Bread and Wine in that remembrance; that then I doe receive whole Christ, God and Man, mystically by faith. This is my beliefe of the Sacrament, the which no man is able to disprove.

Gage. By Saint *Mary*; I can finde no fault in this. How say you, Master Doctor?

Lang. Sir, you see not so much as I doe. For hee goeth craftily to worke. For though hee hath granted that the faithfull Receiver receiveth the Body of Christ, God and Man, yet he hath not granted that it is the Body of Christ, before it be received; as you shall see by and by, by his owne words, I warrant you. How say you, is it the Body of Christ, as soone as the words be spoken by the Priest or not? For these words will try him more then all the rest.

Wood. *Doth the Word say, that it is his body before it be received?*

ceived? if it doe, I will say so too.

Gage. Why? Then we shall agree, if you will be tryed by the Word.

Wood. *Yes forsooth, that I will: God forbid else.*

Gage. Why? The Word saith, it is his Body before it be eaten.

Wood. *Those words would I faine heare: but I am sure they be not in the Bible.*

Lang. No, that shall you see by and by, Master *Gage*, and turned to the 22. of S. *Luke* and there read, *When Supper was done, Christ tooke Bread, gave thankes, and brake it; and gave to his Disciples, and said, Take, eat, this is my Body.* Then they spoke both at once: Here hee saith, it is his Body.

Wood. *Master* Gage, *I doe not deny but he called it his Body, but not before eating, as I said before. Wherefore I pray you marke the Words: Christ said,* Take, eate.

eate. *I pray you Sir, marke that he ſaid,* Take, eate: *and then he ſaid,* It was his Body. *So you ſee,* Eating *goeth before. So according to the very word, I doe beleeve it is his Body. Which words made them both aſtonied.*

Lang. Why then, by your ſaying, *Judas* ate not the Body of Chriſt. How ſay yee? Did he not?

Wood. *Nay, I aske you.*

Lang. I aske you.

Wood. *And I aske you.*

Lang. And I aske you.

Wood. *Mary, and I aske you. And I bid you anſwer if you dare for your life. For whatſoever you anſwer, unleſſe you ſay as I have ſaid, you will damne your owne ſoule. For Maſter* Gage, *I proteſt before God, I would you ſhould do as well as my owne ſoule and body, and it lamenteth my heart to ſee, how you be deceived with them: they be deceivers all the ſort of them. Hee cannot anſwer*

ſwer to this, but either he muſt prove Iudas *to be ſaved, or elſe he muſt prove that it is no body before it be received in faith, as you ſhall well perceive by Gods help, if he dare to anſwer to the queſtion.*

Gage. Yea, I dare ſay, he dareth. What? you need not ſo to threaten him.

Wood. *Then let him anſwer it, if he can. Then he ſaid he knew what I would ſay to him.*

Lang. Maſter *Gage*, I will tell you in your eare, what words he will anſwer me, or ever I ſpeake to him. Then hee told Maſter *Gage* a tale in his eare, and ſaid, I have told Maſter *Gage* what you will ſay.

Gage. Yea, and I will tell the truth for both parties.

Wood. *Well, how ſay you? Did* Iudas *eat the Body of Chriſt, or not?*

Lang. Yea, I ſay, *Iudas* did eate the Body of Chriſt.

Wood. *Then it muſt needs follow,*

follow, that Iudas *hath euerlasting life. For Christ saith in the 6. of* Iohn, Whoso eateth my Flesh, and drinketh my Blood, hath eternall life, & I will raise him up at the last Day. *If* Iudas *did eate Christs Body, I am sure you cannot deny, but that he did both eate his Flesh, and drinke his Blood, and then is* Iudas *saued by Christs owne words. Therefore now you are compelled to say, that it was not Christs Body, or else that* Iudas *is saued.*

Gage. Surely these bee the very words that Master Doctor told me in mine eare, that you would say unto him.

Wood. *Well, let us see, how will he can auoid this Argument.*

Lang. Iudas is damned, and yet hee did eate the Body of Christ, but hee ate it unworthily, and therefore he is damned.

Wood. *Where finde you, that* Iudas *did eate the Body of Christ unworthily?* *Lang.*

Lang. They be *Pauls* words, 2 *Cor. chap.* 11.

Wood. *Maſter* Gage, *I deſire you for Gods ſake to marke my words well, which I ſhall ſay. If S.* Paul *ſpeake any ſuch words there, or in any other place, nay, if there be any ſuch words written in al the Bible, that ever any man ate the Body of Chriſt unworthily, then ſay, I am the falſeſt man that ever ſpake with tongue. But indeed theſe be the words of Saint* Paul, Whoſo eateth of this Bread, & drinketh of this Cup unworthily, eateth and drinketh his owne damnation, becauſe hee diſcerneth not the Lords Body, *that is, becauſe he preſumeth to eate the * Sacrament of the Lord without faith, & ſo making no difference betwixt the Sacrament, & other Bread and drinke: and that is Saint* Pauls *meaning, and not that any man doth or can eate the Body of Chriſt unworthily. For who ſo eateth the Body of*

* *Auguſt.* The Apoſtles received the bread and the Lord; *Iudas* onely received the bread of the Lord.

Christ, hath everlasting life. And so being in haste called to dinner, their Conference brake off.

Roger Holland, Martyr, borne in *Lancashire.*

TOuching whom somewhat hath in briefe beene touched before, onely that I would note concerning him here, is the manner of his Conversion from Papistry to true Christianity.

This *Roger Holland* (saith Master *Fox*) a Merchant-Taylor of *London*, was first Prentice with one Master *Kompton* at the Blacke Boy in Watling-street, where hee served his Apprentiship with much trouble unto his Master, who sought to gaine him from the licentious liberty in which he had formerly beene nouzled

and trained up in; giving himſelfe to gaming, rioting, dancing, &c. but beſides all this, being a ſtubborne and obſtinate Papiſt, was unlike ever to come to any ſuch end, as God called him unto, the ſequell whereof here followeth.

His Maſter, notwithſtanding his lewdneſſe, putting him in truſt with his Accounts, hee had on a time received certaine moneys to the ſumme of thirty pound, and falling into ill company, loſt the ſaid money every groat at Dice, and being paſt all hope which way to anſwer it, purpoſed to flie beyond-Seas, either into *France* or *Flanders*.

Vpon which his determination, hee called betimes in the morning to a ſervant in the houſe, an ancient and diſcreet Maide, whoſe name was *Elizabeth*, who profeſſed the Gopell with a life agreeable thereto,

ever and anon rebuking the wilfull Papistry, and licentious living of the said *Roger Holland.* To whom hee said, *Elizabeth*, I would I had followed thy gentle perswasion, and friendly rebukes: which if I had done, I had never come to this shame and misery which I am now fallen into: for this night I have lost thirty pound of my Masters money, which to pay him, and to make up mine accounts, I am not able. But thus much I pray you desire my Mistris, that she would intreat my Master to take this Bill of my hand, that I am thus much indebted unto him, and if I be ever able, I will see him paid, desiring him that the matter may bee passed over with silence, and that none of my kindred nor friends may understand of this my lewd pranke. For if it should come to my Fathers eares, it would bring

bring him to his grave with ſorrow: and ſo was he departing.

The Maide conſidering that it might be his utter undoing: Nay ſtay, ſaid ſhe, and having a piece of money lying by her, given unto her by the death of a Kinſman of hers (who as it was thought, was Doctor *Redman*) ſhee brought unto him thirty pound, ſaying, *Roger*, here is thus much money, I will let thee have it, and I will keepe this Bill. But ſeeing I ſhew thee this kindneſſe to helpe thee, and to ſave thine honeſty, thou ſhalt promiſe mee to abandon all lewd and bad company, all ſwearing, and all filthy talking, and if ever I know thee to play but one twelve pence at either Dice or Cards, then I will ſhew this thy Bill unto my Maſter. And further thou ſhalt promiſe me to reſort every day

to the Lecture at All-hallowes, and the Sermon at *Pauls* every Sunday, and to put away all thy Popiſh Bookes, and vaine Ballads, and to get thee the New Teſtament, and the Booke of Common Prayer, reading the Scriptures with feare and reverence, calling unto God daily for his grace and aſſiſtance to direct thee in his truth, &c. Then ſhall God keepe thee, and ſend thee thy hearts deſire.

Thus, within one halfe yeere, God had wrought ſuch a change in the heart of this man, that hee became an earneſt Profeſſor of the Truth, deteſting all Popery, and evill Company, ſo that hee was admired of all that had knowne and ſeene his former life and wickedneſſe.

Then he repaired to Lancaſhire unto his Father, and brought divers good Bookes with

with him, and beſtowed them upon his friends, ſo that his Father and others began to taſte of the Goſpell, and to deteſt the Maſſe, and in the end his Father gave him a ſtocke of money to begin the world withall, to the ſumme of fifty pound.

Then came hee to London againe, and to the Maide who had lent him the money, hee ſaid: *Elizabeth*, here is the money I borrowed of thee, and for thy friendſhip and good counſell I have received from thee, to recompence thee I am not able, otherwiſe then by making thee my Wife: and ſoone after they were married, which was in the firſt yeere of Queene *Mary*. And having a Childe by her, hee cauſed Maſter *Roſſe* to baptize his ſaid Childe in his owne houſe. But he was bewrayed to the enemies, and being gone

into the Country to convey the Childe away, that the Papists should not have it in their anoynting hands, *Bonner* caused his goods to be seazed upon, and most cruelly used his Wife.

After this hee remained closely in the City and in the Country, in the Congregations of the Faithfull, untill the last yeere of Queene *Mary*. And then with sixe other was taken, not farre from S. *Johns* Wood, and so brought to Newgate upon May day in the morning, in the yeere 1558.

A Dispute concerning Christs presence in the Lords Supper.

L. Chanc. DIdst not thou deny Christs pre-

presence in the Sacrament?

Brad. *No, I never denyed or taught, but that to faith, whole Christs Body and Blood was as present, as Bread and Wine to the due Receiver.*

L. Chanc. But doſt not thou beleeve that Chriſts Body naturally and really is there under the formes of Bread and Wine?

Brad. *I beleeve Chriſt is present there to the faith of the due Receiver: as for tranſubſtantiation, I flatly and plainely tell you, I beleeve it not.*

Worceſt. If he be not included therein, how is hee present?

Brad. *Though my faith can tell you how, yet my tongue cannot expreſſe it, nor you otherwiſe then by faith, heare it, or underſtand it.*

About the Visibility of the Church.

Weston. WHere was your Church forty yeeres agoe? Or where is it now? except in a corner of Germany.

Brad. *Sir, the Church of Christ is dispersed, and not tyed to this or that place, but to the Word of God: so that where it is, there is Gods Church, if it be truely taught.*

About the presence of Christs Body in the Sacrament of the Altar.

Jo. Newman. WIll yee have the humanity of Christ in all places, as the Deity is?

D. *Thorton.*

D. Thorton. *Yea, it is in all places as the Deity is, if it pleaſe him.*

New. I promiſe you, that ſeemeth a very great Hereſie, for Heaven and Earth are not able to containe the Divine power of God, for it is in all places, as here, and in every place, and yet ye will ſay, that whereſoever the Deity is, there is alſo the Humanity, and ſo ye will make him no body, but a fantaſticall body, and not a body indeed.

D. Thorn. *Nay, we doe not ſay, he is in all places as the Deity is, but if it pleaſe him, it may be in all places with the Deity.*

New. Now that ſeemeth to me as great an Hereſie as ever I heard in my life: and I dare not grant it, leſt I ſhould deny Chriſt to bee very Man, and that were againſt all the Scriptures.

A blaſphemie of *Bonners* anſwered, concerning Gods Omnipotency.

Bonner. IS not God able to performe that which he ſpake? I tell thee that God by his omniſciency may make himſelfe to be this Carpet, if he will.

Pſal. 135. 6.

Philpot. *As concerning the Omnipotency of God, I ſay* that God is able to doe whatſoever he willeth, *but nothing which is not agreeable unto his Word. That alſo which my Lord of* London *hath ſpoken, is blaſphemy, to ſay, that God may become a Carpet, for as I have learned of ancient Writers,* Non poteſt Deus facere, quæ ſunt naturæ ſuæ contraria, *that is, God cannot doe that which*

which is contrary to his nature: as it is contrary to the nature of God to be a * *Carpet, unleſſe then you can declare by the Word, that Chriſt is otherwiſe preſent with us then ſpiritually and ſacramentally by grace as he hath taught us, you pretend the Omnipotency of God in vaine.*

* A Carpet is a creature; and God is the Creator; and the Creator cannot be the creature.

Whether theſe words, *This is my Body*, ſpoken by a Prieſt over the Bread and Wine, make the Body and Blood of Chriſt.

Chad. DOctor *Chadſey* being asked this queſtion, ſtaggering at it; at laſt anſwered affirmatively.

Philpot. That is blaſphemy to ſay; and againſt all the Scriptures and Doctors, who affirme

affirme that the forme and ſubſtance in Conſecration muſt be obſerved, which Chriſt uſed and did inſtitute, as Saint *Cyprian* ſaith, *In the Sacrifice, which is Chriſt, onely is Chriſt to be followed.* Wherefore, whoſoever ſaith that theſe words onely, *This is my Body*, do make a preſence of Chriſt; without *Bleſſe, take, and eate*, which bee three as ſubſtantiall points of the Sacrament, as, *This is my Body*, is, hee is highly deceived.

* *Accedat verbum ad elementum, & fit Sacramentum.*

Therefore as Saint *Auſtin* ſaith, * *Let the VVord be joyned to the Element, and it becommeth a Sacrament.* So that if the entire Words of Chriſts inſtitution bee not obſerved in the adminiſtration of a Sacrament, it is no Sacrament; wherefore except bleſſing bee made according to the Word (which is a due thankeſ-giving for our redemption in Chriſt) and alſo

a ſhew-

a ſhewing forth of the Lords death, in ſuch wiſe as the Congregation may be edyfied; moreover alſo *a Taking and Eating* after Chriſts Commandement; except I ſay, theſe three parts be firſt performed (which is not done in the Maſſe) theſe words, *This is my Body*, which are laſt placed in the inſtitution of the Lords Supper, cannot bee verified. For Chriſt *commanded as well Take ye, Eate yee*, as *This is my Body*.

To the ſame purpoſe, by *Richard Craſhfield* Martyr.

Dunning, *Chan of Norwich.* DOE yee not believe this, that after the words ſpoken by the Prieſt, there is the ſubſtance of Chriſts Body, Fleſh

Fleſh and Blood? How ſay ye, doe ye not beleeve this? ſpeak, man.

Craſhfield. I doe beleeve, that Chriſts Body was broken for me upon the Croſſe, and his Blood ſhed for my redemption, whereof the Bread and Wine is a perpetuall memory, the pledge of his mercy, the ring and ſeale of his promiſe, and a perpetuall memory thereof to all the faithfull to the end of the world.

A notable ſpeech to the like effect, uttered by *Richard White*, who was condemned for the truth, but was delivered by Gods providence, as is to be ſeene in his Hiſtory.

Doctor Brookes. DEclare thy faith upon the Sacrament.

John White. Chriſt and his Sacraments are like, in regard of the natures; for in Chriſt are two natures, a divine and an humane nature: ſo likewiſe in the Sacrament of Chriſts Body and Blood, there be two natures, which I devide into two parts, that is, externall, and internall. The externall part are the elements of Bread and Wine, according to the ſaying of Saint *Auguſtine.*

The

The internall part, is the inviſible grace, which by the ſame is repreſented. So is there an externall receiving of the ſame Sacrament, and an internall. The externall, is with the hand, the eyes, the mouth, the taſte, and eare. The internall is the holy Ghoſt in the heart, which worketh in mee faith, whereby I apprehend all the merits of Chriſt, applying the ſame wholly unto my ſalvation. If this be the truth, beleeve it, if it be not, reprove it.

The Antiquity of the true Church.

Bonner. HOw long hath your Church ſtood, I pray you?

Philpot. *Even from the beginning, from Chriſt, and from his Apoſtles,*

Apoſtles, and from their immediate Succeſſors.

Chanc. of Litchfield. He will prove his Church to be before Chriſt.

Philpot. *If I did ſo, I goe not amiſſe, for there was a Church before the comming of Chriſt, which maketh one Catholique Church.*

Whether the Popiſh Maſſe be a Sacrament.

Coſine. WHat! the Maſſe to bee a Sacrament, who ever doubted thereof?

Philpot. *If it be an undoubted truth, you may the ſooner prove it: for I doubt much thereof.*

Harpſfield. What, deny you the Maſſe to be a Sacrament? for ſhame ſpeake it not.

Phil. *I will not be aſhamed to deny it, if you cannot prove it.*

Harps.

Harps. Why, it is a ſacrifice, which is more then a Sacrament?

Phil. *You may make it as much as you liſt, but you ſhall never make it a ſacrifice, but firſt it muſt bee a Sacrament, for of the Sacrament you deduce ſacrifice.*

Harps. Why, doth not Chriſt ſay, *This is my Body?* and doth not the Prieſt pronounce the ſame words that Chriſt did?

Phil. *The pronunciation is not onely enough, unleſſe the words be therewithall applied to the uſe as Chriſt ſpake them to. For though you ſpeake the words of Baptiſme over water never ſo many times, yet there is no Baptiſme, unleſſe there be ſome Childe or perſon to be baptized.*

Harps. Nay, it is not like, for, *Hoc eſt Corpus meum*, is an indicative propoſition, ſhewing a working of God in the ſubſtance of Bread and Wine.

Phil.

Phil. *It is not onely an indicative propoſition, but alſo an imparative or commanding, for he that ſaid,* Hoc eſt Corpus meum, *ſaid alſo,* Accipite, manducate, that is, *Take ye, Eate yee.* And except the former part of the inſtitution of Chriſts Sacrament be accompliſhed according to the Communion, the latter, *This is my Body,* can have no verification, take it which way you will, and how you will.

Of the Authority of the Church.

Chicheſt. HOw doe we beleeve the Goſpell, but by the authority of the Church, and becauſe the ſame hath allowed it?

Phil. *Saint* Paul *ſaith,* He learned not the Goſpell by man, nor

nor of men, but by the revelation of Ieſus Chriſt, *which is a ſufficient proofe that the Goſpell taketh not his authority from man, but of God onely.*

Chich. Saint *Paul* ſpeaketh but of his owne knowledge, how he came thereto.

Phil. *Nay, he ſpeaketh of the Goſpell generally*, which commeth not from man, but from God, *and that the Church muſt teach that onely which commeth from God, and not mans precepts.*

Chich. Doth not Saint *Auguſtine* ſay, *I would not beleeve the Goſpell, if the authority of the Church did not move me thereto?*

Phil. *I grant that the authority of the Church moves unbeleevers to believe, but yet the Church gives not the word it's authority, for the word hath it's authority onely from God, and not of men; men be but diſpoſers thereof: for firſt, the word hath his being before the Church, and the Word is the*

the foundation of the Church. The foundation of neceſſity muſt firſt be ſure, before the building thereon can be ſtedfaſt.

What to beleeve as touching the Lords Supper, teſtified by *Steven Gratwicke*, Martyr.

Winch. WHat ſay you to the Sacrament of the Altar?

S.Grat. My Lord, I doe beleeve that in the Sacrament of the Lords Supper truely adminiſtred, in both kinds, according to the inſtitution of Chriſt, unto the worthy Receiver, hee eateth and drinketh myſtically by faith, the Body and Blood of Chriſt. Then I asked him if it were not the truth? And he ſaid, Yes. Then ſaid I, Beare *witneſſe* of the truth.

If

If Christs Body bee in the Sacrament materially, it must then be there also visibly.

Winch. WHat saist thou to these words, *Take, Eate, This is my Body?* These are the words of Christ, wilt thou deny them?

Grat. *My Lord, these are the words of Scripture, I affirme them, and not deny them?*

Rocheſt. Why then, thou doest confesse in the Sacrament of the Altar to be a Reall presence, the selfesame Body that was borne of the Virgin *Mary*, and is ascended up into Heaven.

Grat. *My Lord, what doe you now meane? Doe you not also meane a visible Body? For it cannot be, but of necessity, if it be a Reall presence, & a materiall Body,*

dy, it muſt be a viſible Body alſo.

Winch. Now I ſay unto thee, it is a Reall preſence, and a materiall Body, and an inviſible Body too.

Grat. *My Lord, then it muſt needs bee a fantaſticall Body: for if it ſhould be a materiall and inviſible Body, as you affirme, then of neceſſity it muſt be a fantaſtical Body: for it is apparant, that Chriſts humane Body was viſible and ſeene,* 1 Ioh. 1. 1.

Somewhat more to the ſame purpoſe, in a reaſoning betweene Sir *John Baker*, *Collins* his Chaplaine, and *Edmund Allen*.

EDmund Allen being perſwaded by certaine of his friends out of the ſixth of *Baruch* to goe to heare Maſſe; ſuddenly before the ſacring,

went out, and considered in the Church-yard with himselfe, that such a little cake being betweene the Priests fingers, could not bee Christ, not a materiall body, neither to have soule, life, sinewes, bones, flesh, legs, head, armes, nor brest, and lamented that hee was so seduced by that place of *Baruch*, which his conscience gave him to be no Scripture, or else to have an other meaning: and after this he was brought before Sir *Iohn Baker* againe, who asked why he refused to worship the blessed Sacrament of the Altar?

Allen. *It is an Idoll.*

Col. It is Gods Body.

Allen. *It is not.*

Col. By the Masse it is.

Allen. *It is Bread.*

Col. How provest thou that?

Allen. *When Christ sate at his last Supper, and gave them Bread to eate* ——

Col.

Col. Bread, knave?

Allen. *Yea bread, which you cal Christs body. Sate he still at the Table, or was hee both in their mouthes, and at the Table? If he were both in their mouthes and at the Table, then had he two bodies, or else a fantasticall body, which is an absurdity to say.*

Baker. Christs Body was glorified, and might be in moe places then one.

Allen. *Then had he more bodies then one, by your own placing him.*

Col. Thou ignorant Asse, the Schoolemen say, that a glorified body may be every where.

Allen. *If his body was not glorified, till it rose agoine, then was it not glorified at his last Supper, and therefore was not at the Table, and in their mouthes, by your owne reason.*

Col. A glorified Body occupieth no place.

Allen. *That which occupieth no place, is neither God nor any*

thing elſe, but Chriſts Body ſay you, occupieth no place, therfore it is neither God, nor any thing elſe.

This *Edmund Allin* was a Millar, of the Pariſh of *Frytenden* in *Kent*, and in a deare yeere when as many poore people were like to ſtarve, he fed them, and ſold Corne better cheape by halfe then others did, and not that onely, but alſo fed them with the food of life, reading unto them the Scriptures.

What Chriſt brake, and gave, that the Diſciples ate, &c.

Harpsfield *Archdeacon.*

THis *Harpsfield* diſputing with *Mathew Plaiſe* about the carnall preſence of Chriſt in the Sacrament, demanded of *Plai*

Plaiſe what he thought it was.

Plaiſe. *I ſaid, that which he brake.*

Arch. What was that hee brake?

Plaiſe. *I ſaid, that which he tooke.*

Arch. What was that hee did take?

Plaiſe. *I ſaid, the Text ſaith,* he tooke Bread.

Arch. Well then, thou ſaiſt it was but Bread, that his Diſciples did eate by thy reaſon.

Plaiſe. *Thus much I ſay, looke what he gave them, they did eat.*

Arch. What didſt thou receive when thou receivedſt laſt?

Plaiſe. I ſaid, I doe beleeve, that I did eate Chriſts Fleſh, and drinke his Blood. *Then he ſaid I had well anſwered, and then prayed me to tell him*

Arch. How I did eate Chriſts Fleſh, and drinke his blood.

Plaiſe. *I muſt anſwer you by the Word: Chriſt ſaith,* He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him.

Whereupon true beliefe dependeth.

Deane. ART thou content to confeſſe thy ſelfe to be an ignorant and a fooliſh woman, and to beleeve as our holy Father the Pope of *Rome* doth, and as the Lord Cardinals Grace doth, and as my Lord, the Biſhop of *London* thine Ordinary doth, and as the Kings Grace, and the Queenes Grace, and all the Nobility of *England* doe, yea, and the Emperours Grace, and all the Noble Princes of Chriſtendome?

Eliz. Yong. *Sir, I was never wiſe,*

wiſe. But in few words I ſhall make you a briefe anſwer how I do beleeve. I doe beleeve all things that are written in the Scriptures given by the holy Ghoſt unto the Church of Chriſt, ſet forth and taught by the Church of Chriſt: hereon I ground my faith, and on no man.

Talke betweene *Elizabeth* and the Deane, about the receiving of Chriſt in the Sacrament.

Deane. WHat doſt thou receive when thou receiveſt the Sacrament which Chriſt left among his Diſciples, the night before he was betrayed?

Eliz. *Sir, that which his Diſciples did receive.*

Deane. What did they receive.

Eliz. *Sir, that which Christ gave them, they did receive.*

Deane. What answer is this? was Christ there present?

Eliz. *Sir, he was there present, for he instituted his owne Sacrament.*

Deane. He tooke Bread, and he brake it, and gave it to his Disciples and said, *Take, Eate, this is my Body, which shall bee broken for you:* when thou receivest it, doest thou beleeve that thou receivest his Body?

Eliz. *Sir, when I receive, I beleeve that through faith I doe receive Christ.*

Deane. Doest thou beleeve that Christ is there?

Eliz. *Sir, I doe beleeve that he is there to me, and by faith I doe receive him.*

Deane. Hee also tooke the Cup, gave thankes, and gave it his Disciples, and said, *Drinke ye all hereof, This is the Cup*

Cup of the New Teſtament in my Blood, which is ſhed for many for the remiſſion of ſinnes. When thou doeſt receive it after the inſtitution that Chriſt ordained among his Diſciples, the night before he was betrayed, doeſt thou beleeve that Chriſt is there?

Eliz. *Sir, by faith I beleeve that he is there, and by faith I beleeve that I doe receive him.*

Deane. Now thou haſt anſwered me. Remember how thou ſaiſt that when thou doſt receive according to the inſtitution of Chriſt, thou doeſt receive Chriſt.

Eliz. *Sir, I doe not beleeve that Chriſt is abſent from his owne Sacrament.*

Deane. How long wilt thou continue in that beliefe?

Eliz. *Sir, as long as I live, by the helpe of God, for it is and hath beene my beliefe.*

Deane. Wilt thou ſay this

before my Lord?

Eliz. *Yea Sir.*

Deane. Then I dare deliver thee. Why, thou calfe, why wouldest thou not say so to Day?

Eliz. *Sir, ye asked me no such question. And so upon Sureties of two women, the Deane in conclusion delivered her.*

The Execution and Martyrdome of *Christopher Waide*, part of whose Story being touched before, under the name of *John Waide*, is here more fully incerted under the Title of *Christopher Waide.*

WHo dwelling in *Darford*, in the County of *Kent*, Linnen weaver; was condemned by *Maurice*, Bishop of *Rochester*, and appointed

ted to be burned at *Darford* aforesaid. At the day appointed for his execution, which was in the Moneth of Iuly, there was betimes in the morning carried out of the Towne in a Cart, a Stake, and therewith many bundles of Reedes, to a place a quarter of a mile out of the Towne, called the *Brimth*, into a Gravell-pit thereby, the common place for the execution of Felons. Thither also was brought a load of broome Fagots, with other Fagots of Tall-wood. Vnto which place resorted the people of the Country in great number, and there tarryed his comming. Insomuch that thither came divers Fruiterers with Horse-loads of Cheries, and sold them. About 10. of the clocke commeth riding the Sheriffe with a great many of other Gentlemen and their retinue appointed

Eliz. *Sir, that which Christ gave them, they did receive.*

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Eliz. *Sir, ye asked me no ſuch queſtion. And ſo upon Sureties of two women, the Deane in concluſion delivered her.*

The Execution and Martyrdome of *Chriſtopher Waide*, part of whoſe Story being touched before, under the name of *John Waide*, is here more fully incerted under the Title of *Chriſtopher Waide.*

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ted to assist him therein, and with them *Waid* riding pinnioned, and by him one *Margery Polley* of *Tunbridge*, both singing of a Psalme. *Margery* (as soone as she espyed a farre off the multitude gathered about the place where hee should suffer, waiting his comming) said unto him very loud and cheerefully, Waide, *you may rejoyce, to see such a company gathered together to celebrate your marriage day.*

And so passing by the place, which joyned hard to the high-way, they were carried straight downe to the Towne, where shee was kept till the Sheriffe returned from *Waids* execution. And *Waid* being made ready and stripped out of his cloathes in an Inne, had brought unto him a faire long white shirt from his Wife, which being put on, and hee pinnioned, was led on foote againe

gaine to the foreſaid place. And comming ſtraitway to the Stake, tooke it in his armes, embracing it, and kiſſed it, ſetting his backe unto it, and ſtanding in a Pitch-barrell which was taken from the Beacon being hard by; then a Smith brought a hoope of Iron, and with two ſtaples made him faſt to the ſtake under his armes.

As ſoone as he was thus ſettled, he ſpake (with his hands and eyes lifted up to Heaven) with a cheerefull aud loud voice the laſt words of the 86. Pſalme, *Shew ſome good token upon me, O Lord, that they which hate me may ſee it, and be aſhamed, becauſe thou Lord haſt holpen and comforted me.* Neere unto the Stake was a little Hill, upon the top whereof were pitched up foure ſtaves quadranglewiſe, with a covering round about like a Pulpit, unto the

che which place as *Waide* was thus praying at the Stake, entred a Frier with a Booke in his hand, whom when *Waide* espied, he cryed earnestly unto the people to take heed of the doctrine of the Whore of *Babylon*, exhorting them to embrace the Doctrine of the Gospel preached in King *Edwards* daies, whom the Sheriffe oft interrupted, whilest hee thus spake, saying, Be quiet, *Waide*, and die patiently. I am, I thank God, said hee, quiet, Master Sheriffe, and so trust to dye. All this while the Frier stood still looking over the Coverlet, as though he would have uttered somewhat, but *Waide* very mightily admonished the people to beware of that doctrine: which when the Frier perceived, whether he were amazed, or could crave no audience of the people, withdrew himselfe out of the place immediately with-

without ſpeaking any word, and went his way downe into the Towne.

Then the Reedes being ſet about the Martyr, he pulled them and embraced them in his armes, alwaies with his hands making an hole againſt his face, that his voice might be heard; which his enemies perceiving that were his tormentors, alwaies put Fagots againſt the ſaid hole, which notwithſtanding he ſtill as he could, put away (his face being hurt with a Fagot caſt thereat.) Then fire being put unto him, he cryed unto God often, *Lord Jeſus, receive my ſoule:* without any ſigne of impatience in the fire, till at length, after the fire was once throughly kindled, hee was heard by no man to ſpeake any more, holding up his hands ſtill over his head towards Heaven, even when hee was dead,

dead, and altogether roſted, as though they had beene ſtayed up with a prop ſtanding under them.

This token did God ſhew upon him, whereby his very enemies might perceive, that God had according to his prayer ſhewed ſuch a ſigne, as was to their ſhame and confuſion. And this was the order of this godly Martyrs execution: this was his end. Whereby God ſeemed to confound and ſtrike with the ſpirit of dumbneſſe that Frierly Locuſt which was riſen up to ſpeake againſt him: and alſo no leſſe wonderfully ſuſtained thoſe hands which were lifted up to him, to comfort him in his torment.

Here

Here followeth a note or two touching that godly Martyr, Sir *John Old-caſtle*, Knight.

BEing asked by the Clergy, if he beleeved not in the determination of the Church?

No forſooth, ſaid he, for it is no God. In all our Creed this word *(in)* is but thrice mentioned, concerning I beleeve, *viz.* In God the Father, In God the Sonne, In God the holy Ghoſt, three Perſons, and one God, The Birth, the Death, Buriall, Reſurrection, and Aſcenſion of Chriſt hath none *(in)* for beliefe; but in him: nor yet hath the Church, Sacraments, forgiveneſſe of ſinnes, the laſt reſurrection, nor yet the life everlaſting, nor any other *(in)* but in the holy Ghoſt.

Being

Being taxed to bee one of *Wickliffs* Schollers,

Hee thus answered, As for that vertuous man *Wickliffe*, whose judgement ye so highly disdaine, I shall here avouch for my owne part, both before God and man, that before I knew that despised Doctrine of his, I never abstained from sinne. But since I learned thereby to feare my Lord God, it hath I trust beene otherwise with mee: so much grace could I never finde in all your glorious instructions.

After sentence pronounced against him, being committed to the Tower, hee escaped thence into Wales, where he lived foure yeeres: at length being taken by the Lord *Powis*, he was brought up to *London* in the yeere 1417. who had sentence againe to be carried to the Tower, and thence drawne thorow *London* to the new

new Gallowes in Saint *Giles* without Temple-barre, and there to be hanged, and burned hanging, which was accordingly executed. As is to bee ſeene, Acts and Monuments, *Fol.* 592.

A note of Maſter *John Glover*, Brother to Maſter *Robert Glover*, Martyr.

SO it pleaſed God to lay his heavy hand of inward afflictions upon this man, that though hee ſuffred not the paines of the outward element of fire, as his brother and other Martyrs did; yet if we conſider what inwardly in ſpirit and minde he felt and ſuffred, and that ſo long a time, hee may well be counted with his Brother *Robert* for a Martyr. Yea, in compariſon, may ſeeme to

to be chronicled for a double Martyr.

For as the ſaid *Robert* was ſpeedily diſpatched with the ſharpe and extreme torments of materiall fire in a ſhort ſpace, ſo this no leſſe bleſſed Saint of God— what ſorowfull torments, what boiling heats of Hell fire in his ſpirit inwardly he felt and ſuſtained, no ſpeech outwardly is able to expreſſe. Hee being young (ſaith Maſter *Fox*) I was once or twice with him, who partly by his talke I perceived, and partly with mine owne eyes ſaw to be ſo worne and conſumed by the ſpace of 5. yeeres, that neither almoſt any brooking of meate, quietneſſe of ſleepe, pleaſure of life, yea and almoſt no kinde of ſences was left within him. And doubtleſſe I have greatly wondred ofttimes at the marveilous workes of Chriſt ſhewed upon

on him, who unleſſe he had beene relieved betimes, his poore diſconſolate ſervant ſo farre worne, with ſome opportune conſolation now and then betwixt, it could not poſſibly have beene, that he could have ſuſtained ſuch intolerable woe and torments. And yet the occaſion thereof, was not of ſo great moment and weight. But this we ſee common among holy and bleſſed men, how the more devoute and godly they be, having the feare of God before their eyes, the more jealous and ſuſpitious they are of themſelves: whereby it comes to paſſe, that often they are ſo terrified and perplexed with ſmall matters, as though they were huge Mountaines: whereas contrarywiſe, others there bee, whom moſt hainous and ſore offenſive crimes in deed, doe nothing move at all.

The

The occaſion hereof was this, that he being firſt called by the light of the holy Spirit to the knowledge of Chriſts Goſpell, and had received a ſurpaſſing ſweet feeling of Chriſts heavenly Doctrine therein, his minde, after that a little falling to ſome cogitations of his former affaires belonging to his vocation, began by and by to miſdoubt, upon the occaſion of thoſe words, in *Heb.* the 6. *It cannot be that they which were once inlightned & taſted of the heavenly gift, &c.* yea fully to perſwade himſelfe that he had ſinned againſt the holy Ghoſt, ſo as if hee had beene in the deepeſt pit of Hell, he could almoſt no more have deſpaired of his ſalvation——

In comparing now the torments of all Martyrs with his paines, I pray you what fiery flames of puniſhment would he

he not willingly have ſuffred, to have had ſome time of refreſhing? Such was his intolerable griefe of minde, *that although he could take no joy in his meat, yet was he compelled to eate againſt his appetite, that the time of his damnation (as he thought) might be deferred, ſo long as hee might, thinking with himſelfe no leſſe, but that he muſt needes be throwne into Hell, the breath being once out of his body.* Albeit Chriſt, as he imagined, pitied his caſe, yet as he conceived, could not helpe, becauſe the word was paſſed upon him, *It cannot be, &c.*

And this I rehearſe of him, not ſo much to open his wounds, as that by his example all wee with him may learne to glorifie the Sonne of God, who ſuffers none to be tempted above their ſtrength, but ſo tempers and ſeaſons the bitterneſſe of theſe evils, that what

what ſeemes to us intolerable, not onely he doth ſweeten and allay the ſame, but alſo turneth it, further to our commodity, then we can preſently conceive off. Which well appeared in this good ſervant of God, and as I thinke in no man more. For albeit hee ſuffred ſuch ſharpe aſſaults many yeeres: yet the Lord, who mightily preſerved him all the while, not onely at laſt did rid him out of all diſcomfort, but alſo framed him thereby to ſuch mortification of life, as the like lightly hath not beene ſeene, in ſuch ſort as he being like one placed in Heaven already, and dead to this world, did both in life and meditation, lead a life altogether celeſtiall. The moſt part of his Lands he diſtributed to the uſe of his Brethren, and committed the reſt to the guiding of his Servants and Officers, where-

whereby he might the more quietly give himſelfe to his godly ſtudy, as to a continuall Sabbath of reſt. This was about the latter end of King *Henries* Raigne, and continued a great part of the time of King *Edward* the ſixth.

After this, in the perſecuting dayes of Queene *Mary*, as ſoone as the Biſhop of *Coventry* heard the fame of this *John* aforeſaid, being ſo ardent and zealous in the Goſpell of Chriſt, eftſoones he ſent his Letter to the Major and Officers of *Coventry* to apprehend him. But it chanced otherwiſe by Gods Divine providence, diſpoſing all things after his ſecret pleaſure, —who ſeeing his good ſervant broken and dryed up with ſo many extraordinary torments, would in no wiſe heape too many ſorrowes upon one poore ſilly wretch: nor

would commit him to the flames of fire, who had beene already baked, as you would say, & scorched with the sharp flames of inward afflictions. And therefore in stead of apprehending him, it came to passe that his Brother *Robert* (being both stronger of body, and better furnished also with more helpes of learning to answer the adversary, being a Master of Art in *Cambridge*) should sustaine the conflict.

For as soone as the Major of *Coventry* had received the Bishops Letter for the apprehension of Master *John Glover*, hee sent forthwith a privy watch-word to the said Gentleman, to convey himselfe away, who was no sooner departed out of the house, but the Searchers in the sight of the Sheriffe and others, rushed in to take him. But missing of him, one of the Officers going int

into an upper chamber, and finding his Brother *Robert* lying on his Bed, and ſicke of a long diſeaſe; was by him incontinently brought before the Sheriffe: which Sheriffe did what he could to diſmiſſe him, ſaying he was not the man for whom they were ſent: yet being feared with the ſtout words of the Officer contending with him to have him ſtayed till the Biſhops comming, hee was againſt his will conſtrained to lay him faſt till the Biſhop came.

Heere follow some Observations concerning Outlandish Martyrs.

THomas *Gravell* being asked of one of his friends, to what death hee was adjudged, answered, *I know well, said he, that I am condemned to dye, but I am regardlesse to what manner of death, knowing assuredly that God will assist me, let the torment be what it will.*

A Prayer fit to bee uſed by ſuch as are to anſwer in and for the defence of the truth, compoſed by *Geofrey Guerin*, Martyr.

O Lord God, which art the fountaine of all wiſedome and knowledge, ſeeing it pleaſeth thee to call mee at this time to make confeſſion of my faith, and to defend thy truth, inlighten (thou Lord) mine underſtanding, which in it ſelfe is full of darkeneſſe: confirme and ſtrengthen my memory, and grant that the things which I have heard, read, or learned out of thy holy Word, may now be ſuggeſted unto me afreſh by thy bleſſed and holy Spirit. Oh prepare thou my heart and tongue to ſpeake boldly and

freely, and yet in all reverence and humility, that which beſeemeth mee. Let neither the flatteries of the world, the ſubtleties of Satan, nor counſell with fleſh and blood, ever turne me at all from that obedience which I owe to the bearing witneſſe to thy truth; and confeſſion of thy Chriſt. Imprint in my heart, deare Father, I pray thee for Chriſts ſake, thoſe precious promiſes which thou haſt made in thy Goſpell to all ſuch as in uprightneſſe of heart ſhall confeſſe thee, before the Princes and Potentates of this world, aſſuring me, that thou herein wilt bee both God and guide unto me, Amen.

Certaine

Certaine reaſons why the faithfull ought neither to feare nor ſhun going to priſon for the Goſpels ſake, by *John Moral*, Martyr.

LEt us not, my Brethren, feare the Priſons, ſeeing they are Chriſts Schooles and Colledges wherein Gods Children learne their Fathers Leſſon. There we finde him true in his promiſes. Peradventure you may have proved as much by experience ſundry wayes, but hee manifeſts himſelfe in no ſort comparably to his Children as in the Priſon. There he gives them courage to overcome darkeneſſe, odious ſavours, bonds, hunger, thirſt, cold, mockes, ſtripes, torments, tortures, &c. In a word, our priſons are Schooles

of defence, where wee learne how to ward off all the blowes that the World, Fleſh, or Devill would foyle us with: All which we learne of our Maſter and Captaine Chriſt, who enables us both with will, skill, and ability to give them the repulſe—— In theſe Priſons we are quit of the vaine allurements of the World. Here wee are freed from feare of meeting Idols in the ſtreets. Here may we without checke call upon God, and ſing Pſalmes unto him. *So as Priſons for theſe reſpects are rather little Churches then Priſons.* And therefore let us not refraine to heare Sermons for feare of going to priſon.

A ſweet conſolation for ſuch as are condemned to dye for the Truth, pronounced by *Giles Tilleman* to *Juſtus Jusberg*, the night before he ſuffred.

GOod God, ſaith he, how wonderfull are thy Divine ſecrets! You ſee here, *Juſtus*, our deare brother and fellow Priſoner to be caſt and condemned, before the Iudgement Seat of Man, forſaken, and ready to be taken away as the off-ſcowring and dongue of the Earth: but we notwithſtanding, my Brethren, ought to hold and eſteeme him for the deare Childe of God, according to the Decree of the heavenly Father: you have all heard from his mouth the

* confeſſion of a true and right worthy Chriſtian, an evident Argument of that conſtancy and fortitude wherewith God hath endued this holy confeſſour, *rather to ſerve us for matter of imitation, then any large commendation.* We ought not to be offended for the Worlds judgement, or for the low and abject degree of our Brother, if you diligently call to minde the ſuffrings of our Saviour, whom wee ought to follow ſtep by ſtep. It is written of him, that we have ſeene him ſmitten of God, and that for our ſinnes: which gives us to underſtand, that hee ſuſtained more terrible torments, then if all the World and Hell it ſelfe had combined in one, to deviſe all the inſtruments of cruelty. Now the Diſciple is not above his Maſter, ſaith our Saviour. If the World hate you, it hated mee before you.

This

* Which in effect was this: Brethrē, you ſee that my end approacheth, which howſoever I feare as a man, burthened with this body of ſin; yet am I reſolved as a Chriſtian, joyfully to endure it, being aſſured that all my ſins are faſtned to the Croſſe of my Lord Ieſus.

This is the condition of Christians, which if ever; those who now professe Iesus Christ, doe taste and feele. We then repute *Justus* our Brother, a most happy creature, in that you see him so strong in the Lord, and in the power of his might, that he esteemes as dongue whatsoever this present life affords, that he may continue stedfast in the pure profession of the Doctrine of God. Oh my Brother, continue to confesse with constancy the truth of God, according to thy good beginning, even to thy last breath. This godly man having finished this his exhortation, turning him towards the standers by, said, *Brethren, let us, I pray you, prostrate our selves, in commending the soule of this our Brother into the hands of God:* and thus began he his prayer.

Christ, on whose mercy I wholly cast my selfe.

Everliving and eternall God,

God, Father of our Lord Ieſus Chriſt, who beholdeſt our hearts, governeſt our actions, and heareſt the prayers of thy poore diſtreſſed Servants, we are all here before thee calling upon thy Name, being aſſured by the meanes of our Lord Ieſus Chriſt, that thou wilt hearken to our requeſts, and grant what we in his Name ſhall aske of thy bounty & liberality. Wee now intreat thee of thy good pleaſure to confirme and ſtrengthen the ſoule of this thy ſervant, even unto his laſt gaſpe: and when that laſt houre ſhall come, in which he is to glorifie thee by yeelding up his body a Sacrifice, that thou wouldeſt receive his ſoule pure and ſpotleſſe into thine eternall joyes. The Prayer ended, *Juſtus* uſed this ſpeech, *I feele a light which refreſheth me with joy, farre above that I am able to expreſſe, deſiring nothing*

nothing more now, then to be diſſolved, and to be with Chriſt.

The Prayer which *Baudicon Oguier* uſed when he was apprehended.

NOt onely now, Lord, to be a Priſoner for thy ſake, but give mee grace alſo that I may boldly confeſſe thy holy truth in all purity before men; and ſeale it with this body burnt to aſhes, for the edification of thy little flocke.

A memorable example of Gods Iudgement upon one that for feare of death fell from the confeſſion of the truth.

A Certaine Prieſt having recanted, one *Philbert Hamelin*,

melin, who had beene lodged in the Prieſts houſe, and was by the ſaid *Philbert* (as hee thought) ſoundly converted, endevoured all hee might the recovery of his Oaſt: but perceiving that he had indeed renounced Ieſus Chriſt, ſaid unto him the day hee was freed out of bands, O more then wretched Caitiffe, is it poſſible that for the ſaving of thy life for a few dayes, thou haſt thus forſaken the Truth? Know therefore, that howſoever by your cowardlineſſe you have eſcaped a corporall fire, that you ſhall not thereby lengthen your dayes, for you ſhall dye before me: nor ſhall the Lord favour you ſo much as to dye in his quarrell, but ſhall be an example to all the Apoſtates. Hee had no ſooner ended his ſpeech, but the Prieſt going out of the priſon, was ſlaine by two Gentlemen, which bare

This *Philbert Hamelin* was alſoburnt at *Burdeaux*, his tongue being firſt cut out, who yet by the lifting up his eyes to Heaven, expreſſed much conſtancy, & joy in the holy Ghoſt.

bare him ſome old grudge: which fact being related to *Hamelin*, he avouched that he was altogether ignorant thereof, and that whatſoever hee ſpake, proceeded meerely from the Spirit of God, who had directed his tongue (as it ſeemed) to pronounce upon him his definitive ſentence. Whereupon hee then gave ſuch a fruitfull exhortation concerning the providence of God, as awakened the conſciences of many who by meanes thereof were wonne to the Truth.

Good, whileſt we are at liberty, to learne the Pſalmes of *David* by heart.

A *Rchambaut Seraphon* out of a Letter to his wife, at the latter end thereof. My Bre-

Brethren, ſaith hee, I beſeech you in the Name of God, to learne, oh that you would learne *Davids* Pſalmes while you have time and leaſure: for when you ſhall be ſhut up into darke priſons, you ſhall not then have either in a ſmall or great letter to ſee how one part depends on the other. Of this I tell you to my great ſhame, for if I ſhould ſay I was not often forewarned thereof, you know the contrary. Nor know I now what to doe, but even to humble my ſelfe before the Lord, crying to him, and ſaying, Mercy, mercy, Lord have mercy upon me. O how happy is hee who hath ſtored himſelfe with faith and knowledge, as oyle in his veſſell, againſt the comming of the Bridegrome!

Oh my friends, I doe you to wit, that albeit my Keeper uſeth all the extremity he can againſt

againſt me, to puniſh me, yet the Lord ſends in unto mee plenty of ſpirituall conſolation, yea, and of corporall food alſo in abundance: *and my hope and confidence in God is, that he ſhall ſooner be weary of puniſhing, then I of ſuffering.*

Conſolation ſent in of God.

Being required by his Iudge to ſubſcribe to his confeſſion, he anſwered. Yes, yes, ſir, *I am ready to ſigne it, not onely with Inke, but alſo with my blood.*

God can turne the hearts of ſuch as have vexed us, to miniſter comfort unto us.

YOu heard a little before, how this mans Iaylor did his utmoſt to adde affliction to his bands, but ſuch was his ſweet carriage of himſelfe before his adverſaries, that not onely his Iaylor relented into teares,

teares, but in the evening comes himſelfe into his priſon, uſing what arguments he could, to comfort him, ſaying, Bee not afraid, God will ſtand by you, nor ſhall they doe you that hurt, which you thinke they will. The Martyr anſwered him, I am of good comfort, I thanke God, being ready to ſuffer what it ſhall pleaſe him to lay upon me; *If life, life be it; if death, death bee it.* And ſo he bade me good night, praying for me as he went, and I alſo for him, that God would be mercifull unto him. Brethren, it is ſcarcely to bee imagined, with how great conſolation God furniſheth us withall, which maketh us ſo ſtrong and joyfull; that death, ſword, Gibbet and fire, ſeeme to bee nothing unto us.

A good ſpeech of a good Wife, ſent in a Letter to her Husband, who ſuffred for the truth at *Lyons.*

THere is one paſſage in your Lettter, ſaith her Husband, which doeth not a little comfort me, namely, that albeit you are loth to leave me, *yet you had rather have no Husband at all, then to have one that ſhould betray the cauſe of Chriſt.*

His name was *Claude de la Caueſiere.*

The foundation of the true Church.

WIlliam *Noel* being aſked at the Stake, what was the foundation of his Church, and who were the anci-

ancient Fathers, cryed, saying, *Jesus Christ, Jesus Christ, and his Apostles*, and said no more.

The humility and constancy of a Martyr, was the meanes to convert his Executioner.

Simon Laloé having received his sentence to dye, as the Executioner came into the prison to binde him, and to bring him to the place where he was to suffer, *Simon* with a joyfull countenance received him, and entertained him with this speech, *My friend, I never looked on any which gave mee so good contens as your selfe*, with other words besides, so as the man burst out into teares being in the cart with him; who full sore against his will proceeded to execute him. *Simon*, before hee tooke his death, prayed

prayed with great vehemency of ſpirit for his enemies, and then ſuffred the extremity with great Ioy: concerning whoſe martyrdome the Executioner called *Jaques Silveſter* tooke it ſo to heart, and confirmed him in ſuch wiſe in the truth, that he reſolved utterly to give over this baſe condition, and never more to ſhead innocent blood: ſo as a while after hee gat him to *Geneva*, there to live as a Profeſſor of the Goſpell. Theſe with other ſignes of his true converſion were teſtified by credible perſons, who were not onely preſent at the death of the ſaid Martyr, but had conference afterwards with the ſaid Maſter *James Silveſter*, helping to comfort and confirme him, and to reſolve his doubts he had about obtaining forgiveneſſe of his ſo many offences, but eſpecially touching innocent

cent blood, which he as a wofull instrument had shed.

Why the Martyrs made their appeale from an inferiour, to a higher Court.

NOt so much, saith the Story, to escape the sentence of death, but that they might thereby the more fully publish and set forth the Doctrine of the Sonne of God before the great Ones of the World, as also that they might have the use of their tongues (which otherwise were usually cut off) to glorifie God withall while they lived.

At the Stake he lifted up his eyes to Heaven, and so held them fast fixed even to the death, and notwithstanding the vehemency of the fire, he moved

moved no more, then if he had felt nothing, whereat all the people were aſtonied: the talke alſo went that one of the Parliament ſhould ſay, *that if the Lutherans dyed thus, it would doe their cauſe more hurt then good.*

The fruit of Conſtancy.

IT ſo happened that a poore Sherman being impriſoned for the truth, was through weakeneſſe turned from holding faſt that which hee had profeſſed, and therefore at the burning of one *William Allencon*, was condemned to recant, and to be preſent at his death. When the day was come, that the ſaid ſentences ſhould bee put in execution, the Lord aſſiſted the ſaid *Allencon*, ſo to recall this poore man by his earneſt

neſt exhortations and example of conſtancy, that he received new courage, and requeſted the Iudges, that either hee might be ſent backe againe to priſon, or elſe that hee might be burned with the ſaid *Allencon*, meaning to make no other recantation than by his death, confeſſing the ſame truth as *Allencon* did. In this conſtancy dyed theſe two Martyrs of Ieſus Chriſt. *Allencon* the 7. of Ianuary, the other the Tueſday following, the 10. of the ſame Moneth, in the yeere 1554.

A Confeſſion of Faith written by *Chriſtopher Smith*, Miniſter, and Martyr, directed unto the faithfull Congregation in *Antwerpe*, fit for all Chriſtians to reade for their edification in Chriſt Ieſus: eſpecially concerning the Doctrine of the two Sacraments: Baptiſme, and the Lords Supper.

THe bleſſed Apoſtle Saint *Paul*, in his Epiſtle to the *Epheſians* tells us, that there is but one Lord, one Faith, one Baptiſme, one God and Father of all: ſo doe I here declare and confeſſe, that there is but one eternall life, into which none can enter, but by one way, there being but one Sacrifice, by which reconciliation is purchaſed, by one Mediator

ator Ieſus Chriſt: Soveraigne High Prieſt, according to the Order of *Melchiſedech:* the onely King of Kings, Lord of Lords, the onely Doctor, Paſtor, and true Prophet of his Church. For which cauſe hee is rightly called Ieſus, that is to ſay, Saviour: For hee ſhall ſave his people from their ſinnes.

This our Saviour is true God, of the proper eſſence and ſubſtance of his heavenly Father, begotten before all Worlds, being the expreſſe Image of his Perſon, of the ſame ſubſtance, wiſedome, power, and eternity. Who when the fulneſſe of time was come, was borne of an holy and pure Virgin, called *Mary*, by the vertue and operation of the holy Ghoſt, ſhee not knowing a man, being made in all things like unto us, ſinne onely excepted, ſo as now he

is,

is, & ſo remaines true God and true Man in one Perſon, of whom, by whom, and from whom, wee receive all things which appertaine unto eternall life. In him we live, move, and have our being. He is the Doore of the Sheep, the Way, the Truth, and the Life. He is the head and foundation of his Church, and of everlaſting ſalvation.

By faith wee are ingrafted and incorporated into him, as the members into the head, as the branches of the Vine, into their ſtocke and rootes. The fruits we bring forth are his, the wotkes we doe, being the workes of the Spirit, are his. For without him, we can doe nothing. And as the branch in the Vine is fruitleſſe, unleſſe it abide in the Vine; ſo is it with us in like manner, if wee remaine not in Chriſt.

Now albeit Ieſus Chriſt our

head be ascended into Heaven in regard of his bodily presence, and is set downe at the right hand of his heavenly Father, yet hath he neither left nor forsaken his Church, but governes, orders, and directs it by his holy Spirit: with which Spirit the Ministers of the Gospell being endued, they thereby preach and publish the Word of God, to the edification of the Church: so as, whoso heareth them, heares Iesus Christ, and whoso rejects them, rejects Christ himselfe.

The same good Lord Iesus Christ, for our greater consolation (knowing the infirmity of our faith) hath left us signes and memorials of his grace and sundry benefits to be used in his Church to the end of the World: that by them, as by Divine exercises, our faith might bee more augmented for

fortified, and ſtrengthened.

The ſeales of grace commonly called Sacraments, are not many in number, but are onely two, to wit, Baptiſme, and the Lords Supper. By Baptiſme we are received into the holy Church, as Citizens with the Saints, and of the houſhold of God. By the Supper of the Lord, we are nouriſhed up, and our ſoules fed unto eternall Life. In Baptiſme wee are waſhed from our ſins: it being the Laver and Bath of our Regeneration and Renovation, in the Blood of our Lord Ieſus Chriſt. In it, God renues and confirmes to us his Covenant, which he formerly made with *Adam*, *Abraham*, *Iſaac*, and *Jacob*. The Covenant is not changed, but the ſigne onely, namely, the knife, into water; and the Circumciſion or cutting of the fore-skin, into Baptiſme or waſhing, Chriſts

Blood being ſhed, no blood now muſt be ſhed. Water is now onely the ſigne of the waſhing away of our ſinnes, which alone ſets forth the vertue of Chriſts Blood ſhed. Nor are the aged and growne in yeeres onely called to the Communion of this Divine Seale of the Covenant: but alſo little Infants new borne, to whom as to the other appertaines this ſigne of the Covenant alſo; as in times paſt Circumciſion belonged to the Children of the Iewes. For this cauſe Chriſt commanded that they ſhould bee brought unto him, ſtiling them Heires of the Kingdome of Heaven, *Matth.* 19.14. For this cauſe alſo the Children of Beleevers are called Holy, by St. *Paul*, 1 *Cor.* 7.14. Seeing the promiſe of ſalvation in Chriſt, belongs to them, as ſaith S. *Peter*, *Acts* 2. 39. And therefore the Apoſtles

ſtles baptized whole Families, *Acts* 16. 15. As *Abraham* circumciſed all his houſhold, *Gen.* 17. 23. And as Circumciſion was given but once, ſo ought we to be but once baptized. The dignity of the Miniſter availes nothing here, but the ordinance and inſtitution of Chriſt onely. For *Judas* alſo baptized, preached, and wrought miracles, as well as the reſt of the Apoſtles. The Prieſts of *Baal*, and Idolaters circumciſed Children, as well as the Sons of *Aaron*, to whom it was of like effect. All ſuch who are of age, and have not yet beene baptized, ought to be inſtructed and taught, and muſt then make profeſſion of their faith, before they receive Baptiſme. None are therefore condemned ſimply for want of Baptiſme, but for contemning Baptiſme, which is the ordinance of God. As St. *Bernard*

and St. *Auguſtine* both averre. *Bern. Epiſt.* 70. *Auguſt lib.* 3. *de Quæſt Vet. Teſt.* Otherwiſe we ſhall make of Water, an Idoll. In the uſe of Baptiſme we reject all vaine needleſſe Ceremonies, and whatſoever ſuperſtitious rights that are added to the ordinance of Chriſt, to obſcure it withall.

That we fall not to forget the painefull ſuffrings and death of Chriſt, with the conſequents thereof, or, that by diſtruſt and unbeliefe we bee not drawne to ſeeke ſalvation by unlawfull helpes, our Lord Ieſus Chriſt hath ordained the othe Sacrament of his Body and Blood, to be given and received, in remembrance of his bitter death and paſſion, and ſo of that Sacrifice which he once offred for us upon the Croſſe, for the remiſſion of our ſins. As by the courſe of nature wee are onely once borne,

borne, and no ſooner borne, but we have need daily of corporall food; ſo being once borne of Water and of the Spirit, we have daily need of ſpirituall nouriſhment, that thereby wee may grow to a perfect man in Chriſt. To which end the Body and Blood of Chriſt ſerveth, which in this Sacrament are given us for our ſpirituall meat and drinke. Now as wee have in Baptiſme water for a naturall and viſible ſigne, ſo have wee in the Supper, the naturall and outward ſignes of Bread and Wine, which doe aſſuredly ſeale up unto us, the ſupernaturall, ſpirituall, and inviſible meate and drinke of the ſoule, which by faith we receive, and are made partakers of.

For this cauſe the outward ſignes beare the name of the Body and Blood of Chriſt, e-

ven as the Rocke in the Wildernesse is called Christ. And that we might the better be put in minde what things these signes seale up unto us, and what they present and exhibit to our outward sences, this is the reason why they beare the names of the things which they shadow out, and represent. Thus the Paschall Lambe is called the Lords Passeover: and the Cup, is called the New Testament, because (as saith *Fulgentius*) it shadowes and represents it forth unto us. These Sacramentall expressions have alwaies beene thus understood in the Christian Church: as in the Writings of *Tertullian*, *Augustine*, and *Ambrose*, &c. may be seene.

But as Christ deceives none, so gives he not in the Sacraments any idle or empty signes to beguile us with. For even

even as we receive true Bread and true Wine from the hand of the Miniſter, ſo doth Ieſus Chriſt make us thereby truely partakers of his Body and Blood, unleſſe we by our owne unthankefulneſſe and incredulity reject and deſpiſe the ſame. For this cauſe St. *Paul* calls the holy Bread broken, and the holy Wine powred out, the Communion of the Body and Blood of Chriſt, 1 *Cor.* 10. 16. Now to accompliſh this Communion; there needs no Tranſubſtantiation, nor any mutation of the Bread, nor any confuſion or mingling of the Body of Chriſt with the Bread. For this holy Banquet was not ordained, that the Bread ſhould bee turned into the Body of Chriſt, but for our ſakes; namely, that wee thereby might partake Chriſt with all his gifts, riches, and benefits,

and

and ſo be made one body and fleſh with him. Which to effect, it is not expedient that he ſhould come downe unto us by any corporall or bodily preſence of his fleſh or blood. For as Man and Wife united together by the band of Matrimony, are one body, and one fleſh, though far diſtant each from other: ſo is it betweene Chriſt and the Church his Wife; who although in reſpect of bodily preſence, they be ſevered one from another, yet doth not the Church ceaſe for all that to bee fleſh of the fleſh of Chriſt her Husband, and bone of his bones, becauſe they are joyned together by the band of a ſpirituall marriage. For Chriſt by his Spirit dwels in the heart of every true Beleever, and ſo alſo have all the Faithfull their converſation (in ſpirit by faith) with him in Heaven, where he

hee ſits at the right hand of God his Father. Thus we conceive Chriſt to be with them one body and fleſh; and bone of their bone, and alſo of the ſame blood. And therefore they groſly erre, who being ignorant of the Sacramentall words, doe take as Saint *Auſtin* ſaith, the ſigne for the thing ſignified: *Auguſt. lib. Doct. Chriſt. cap.* 5. by not lifting the eyes of their mindes higher then the externall and outward ſignes, which were ordained, that men clothed with fleſh and blood, weake and earthly, might by meanes hereof be carried up to things inviſible, which the Sacraments doe ſignifie. What need we then make Idols of theſe outward helpes, or to attribute to them more then is requiſite? And yet we muſt beware that we neither neglect nor contemne them, which

which wee ſhall then warily vſe, when wee uſe them according to his inſtitution who ordained them. The outward Elements doe not ſave us: it is faith in Chriſt that quickens and ſaves us, not the externall helpes.

Loe here, my Brethren in Ieſus Chriſt, my beliefe, wherein I purpoſe to live and dye. And though an Angell from Heaven ſhould come and tell you the contrary, yet doe not yee beleeve him. The Lord confirme you in his Truth, *Amen.* Pray to God for me alſo, that I may ſtand ſtedfaſt in the Truth by the power of his holy Spirit. Out of Priſon, Iuly the 9. 1564.

John

John Pilleul, Julia Leveila, who were burned at a place called Saint *Piere la Moustier* in *France.*

THese two constant Martyrs being threatned if they constantly persisted, to be burned alive, and to have their tongues dismembred; or otherwise, onely to be strangled, and to have the use of their tongues: contemned the offer, saying: You would faine have us to renounce our God, for saving our selves from a little paine, but it shall not bee so. And looking one upon another, said, *We are ready not to lose one or two of our members, but the whole body, and to be burned and burned againe in the defence of the Truth:* for which torment, that shall last but for a mo-

moment of time, wee ſhall be eternally bleſſed.

An Officer preſenting them a Crucifix which he put into each of their hands, not having their hands at liberty, they threw it from them with their teeth, ſaying, that they were now to beare a more noble and excellent Croſſe then that. Whereat the Officer being highly offended, commanded them to offer their tongues to the Executioner to bee cut out, which they willingly did.

In theſe two Martyrs the Lord manifeſtly ſhewed to the ſight and knowledge of all the beholders, that hee hath not tyed the faculty of ſpeaking to the inſtrument of the tongue. For being deprived of the uſe of them, the Lord, notwithſtanding reſtored to them ability of ſpeech, in ſo much as they were heard to

uſe

uſe theſe words at the Stake, *We now bid adieu to ſinne, to the world, the fleſh, and the Devill; they ſhall never vex us more.* And whilſt the Executioner was putting Brimſtone and Gunpowder to them, *Filleul* ſaid unto him, *Salt, and ſalt thorowly, this vile fleſh!* After the fire was knidled, and had riſen to their faces, they were forthwith changed, without any apparance of the ſtirring of their bodies.

Here

Here follow a few short Sentences which *Tertullian* and others wrote in the defence of the Christians.

Chap. 1.

This Doctor, the first among the Latine Fathers, lived in the yeere of Grace, 200.

IT is not permitted to Christians, to have their cause publikely heard, yet if the hatred bee so great which is borne against them, that it hinders their cause to bee heard, at least let it be lawfull for them to manifest the truth of their cause secretly by writing: which otherwise hath no plea for it selfe, in regard of its owne condition, which is

is to bee as a poore Stranger here on earth, and how easie a matter is it for Strangers to be encountred with Enemies?

Now thus are our adversaries affected towards us, that they condemne our cause, before it bee heard; which if it were equally heard, could not be condemned by them. But is there any thing more unjust, then to hate that which is not knowne? Seeing then men hate what they know not, why shall it not be granted to us to follow what we know, and being knowne, could not be so maligned as it is? Truely this is a great fault, which plainely appeareth among men, in that they proclaime thorow City and Country, that Cities are besieged by reason of the Christians; and, say they, that now every Sexe, Age, Condition and Estate, take unto them the title of a Christian. And yet that which moves them so

ſo to doe, is not juſtly weighed of them who finde the fault. Moreover, the blindneſſe of men appeares in this, that they accuſe us to be evill doers: *but the cauſe of Malefactors is heard, ſifted, and pleaded; onely to Chriſtians it is denyed; not being ſuffred to utter that which would make their cauſe underſtood; nor to defend the Truth*; which hinders the Iudge from ſhewing himſelfe juſt.

Chap. 2.

YEt this falſe rumour runs for currant, that the Chriſtians kill and then eate their owne Children, and that they commit abominable inceſts: which the Iudges by force make them confeſſe whom they retaine in bands; although

though the ſame thing was forbidden by *Trajan* the Emperour, to whom *Pliny* the ſecond wrote thus, *That after long inquiry, he found nothing in the practice of Chriſtians but this, that they met together in the night, to ſing Pſalmes to Jeſus Chriſt and unto God, to conferre about Religion, forbidding Whoredome, Adultery, and all other vices.*

Chap. 3.

BVt ſeeing the Truth condemneth that which men impoſe upon us, their laſt refuge is, to bleare our eyes with the authority of their lawes: which ſay they, muſt not be repealed.

Chap. 4.

Chap. 4.

NOw when they say unto us, that we ought not to live, therein they manifest their tyrannous government, not pretending Law so much, as force and violence. And as touching the Law they speake of, may not men faile in framing of Lawes, and therfore correct and repeale what they have enacted? Doth not experience daily manifest so much, that ancient Lawes are abrogated by enacting of new?

Thence it followes, that neither length of time, nor authority of the Law-maker, makes Lawes to bee good, but onely such as are grounded upon justice and equity.

Justly may that Law then bee suspected for bad, if it will not suffer it selfe to be tryed: and is unjust, if not being examined, it yet takes place.

Chap. 5.

As for antiquity, againſt which you tell us, wee Chriſtians tranſgreſſe; you make it your god: *and yet your ſelves from day to day live as you liſt, holding that faſt, which yee ought to forgoe, forſaking that which ye ought to retaine.*

Now to your ſlanders I anſwer, that we are accuſed of horrible impieties committed by us in ſecret. They ſay we kill little Children: and when the banquet is ended, and the candles put out, that we commit all abominations.

We are often ſurprized in our meetings, violence is often offred us in our Congregations: but who ever found amongſt us, children wallowing in their blood? Let him, I ſay, come forth that hath ſeene

ſeene any ſhow of uncleaneneſſe committed amongſt us with women, and teſtifie the ſame to our faces: yea, had any ſuch villanies beene found, would it hitherto have beene concealed? *If you reply, that we commit them in ſecret, who then hath made you acquainted with it? If ours have not revealed it, how could you learne it from Strangers, who are not received into our Aſſemblies?*

Chap. 6.

AS for flying reports, every one knowes the nature thereof. Heare-ſay, ſeldome utters truth; but for the moſt part fictions: yea; and that which ſometimes is truely reported, hath notwithſtanding now and then ſome untruths mixed therewith, *either adding to,*

so, or detracting from truth.

Chap. 7.

NOw wee refer our ſelves to the judgement of theſe mens conſciences, which thus blame us, *If it be not a thing abhorring from common honeſty, yea from the law of nature and Nations; to butcher ſilly Infants, (or as they ſay) the candles being extinguiſhed, to commit ſuch execrable villanies.*

Chap. 30.

AGaine in that it is objected, that wee offend the Majeſty of Princes; bee it knowne unto all men, *that we pray continually for their health; we pray that God would grant*

them long life, constant Victories, powerfull Armies, faithfull Counsellors, good and loyall Subjects.

Chap. 37.

MOreover, how should wee rebell against our Superiours, seeing we patiently suffer the wrongs offred us on all hands? How oft have you exersised your cruelties upon poore Christians? How oft hath the mad multitude invaded us, onely by their owne authority, assailing us now with fire, then with stones? But where is the vengeance that hath beene taken by us for all this, albeit in one night a little fire might have sufficiently effected it? *But God forbid that such a fire kindled by men, should take vengeance of the contempt of the Doctrine of*

God

God: Alas, doe ye thinke that multitudes of men are wanting to us? Strange Nations with warre againſt you, have their Territories limited: but wee Chriſtians are diſperſed over all the World: your Cities, Villages, Courts, Armies, yea your Houſes are repleniſhed with thoſe of our Profeſſion: *onely your Temples, we leave to your ſelves. So as unleſſe we were taught rather to be killed, then to kill,* we might, & that without Armies, aſſaile you with one conflict: *we deſerve then, to be rather eſteemed your Citizens, then your Enemies.*

Chap. 38.

COnceit not That then, of our Aſſemblies, which rather ought to be attributed to factious and ſeditious Conventicles:

ticles: for among us there is not the leaſt ſemblance thereof. *In our meetings we affect neither ambition, nor vaine glory.*

Chap. 39.

BVt when we meet, it is to call upon God with one heart. In our prayers we pray for Princes, and for thoſe that governe under them: for Principalities, for Kingdomes; that in all things they may enjoy tranquillity. Wee meet together to call to minde the holy Writings, and to apply the ſame to the time, and our ſeverall occaſions: our meetings are for the nouriſhing of our faith, by holy admonitions, for the increaſe of our hope, to confirme us yet more therein, to teach and learne the Doctrine of Gods Commande-

mandements: we uſe exhortations, corrections, with the Divine cenſures. *If any have failed that he be excluded from Common Prayer, and from aſſembling with us: there are appointed approved Elders who governe, having obtained this honour, by credible witneſſes, but not by bribes. For the things of God ought not to be purchaſed by money. All who are of ability, contribute ſomewhat monethly; or when they will (for none are conſtrained:) this ſo gathered, is kept for the Churches ſtocke: for we laviſh forth nothing thereof upon banquets or merry meetings, but the whole is imployed for the cheriſhing of the poore and needy, for the buriall of the dead, for maintaining of poore Orphanes; to breed Schollers, to relieve the aged that are impotēt, and is beſtowed on thoſe who are inpriſon for maintaining the truth of God. Ought this aſſembly of Chriſtians then to be ſtiled a Con-*

venticle, in which none have cauſe to complaine? Doe we ever come together to wrong any? Or when the Faithfull meet, ought not their Aſſembly to be ſtiled a Senate, rather then a factious meeting? This title appertaines to thoſe who conſpire againſt the godly, who ſhead innocent blood, and in the meane while alleadge that the Chriſtians are the cauſe of all the evils that fall out in the World. *If the River of* Tyber *overflow*; *or if* Nilus *overflow not, to water the Country*; *If there bee a Drouth, an Earthquake, famine, or peſtilence, then by and by, kill a Chriſtian.*

Chap. 40.

NOt onely the blinde multitude rejoyce at the cruelties which are exerciſed againſt us, but even ſome of the

the principall in authority, who rule over them. O yee Iudges then, who glory in killing the Christians: *Condemne, torment, and cruſh us to pieces.* For ſeeing our God ſuffers us to be thus evill entreated, *your injuſtice ſhall ſet forth our innocencie. Notwithſtanding be ſure, that your rigor ſhall increaſe our number, ſeeing the blood of the Martyrs, is the ſeed of the Church. And as for us, our patience which you tearme obſtinacy, ſhall ſufficiently declare, that the cauſe for which we ſuffer, is ſo condemned by man, that in the meane while it is approved of God.*

The ſame Author in his firſt Booke written to *Scapula*, Governour of the City of *Carthage.*

THe true Chriſtian is enemy to no man living, much leſſe

to his Prince, whom he knowes to be ordained of his God: in which respect he both loveth, reverẽceth, and honoureth him. We give honour to our King then, so farre as is lawfull for us, and expedient for him: that is to say, as to a man under God, who holds whatsoever he hath from God, and is inferiour to none but to God.

Saint *Cyprian* in the first Treatise against *Demetrian.*

This holy man flourished in the yeere 249.

THou saist that many complaining of us; suppose that the wars which are often raised, that the pestilence, famine, and foule weather, fall out for our sakes, yea, that all the troubles which happen in the world, *should bee imputed unto us, because we serve not your gods. Yet know, that it is rather because our God is not served by you.*

Arno-

Arnobius againſt the Gentiles, in whoſe time ſuch cruell perſecution was raiſed againſt the Chriſtians in the Eaſterne parts, that in leſſe then 30. dayes, were martyred in divers Provinces, about 20000. perſons, as well women as men, chiefly becauſe of the Chriſtian Aſſemblies.

This holy perſonage flouriſhed in the yeere of Grace, 286.

WHo in the perſon of *Celius* an Heathen, recites the crimes which of old were imputed to Chriſtians, and in the perſon of *Octavius* a Chriſtian, anſwers all his ſlanders.

Thou ſaiſt our number increaſeth.

Which is no ſigne of error, but a teſtimony of praiſe. *Wee are ſufficiently knowne to our*

ſelves; and the badge whereby we are knowne each to other, is innocency and modeſty. Thus we love one another, and know not what it is to hate. Thus we acknowledge our ſelves Brethren, the Children of one Father, Fellowes together of the ſame Faith, and Inheritors of the ſame Hope.

Thou ſaiſt our religious exercíſes are performed in ſecret.

But our Religion is neither hidden nor unknowne, albeit we have neither Temples nor Altars, wee worſhip our God in ſpirit, we adore him in our heart, our care is to exerciſe our ſelves in innocency, juſtice, and continuall ſupplications, we flie and abhor wickedneſſe. And theſe are our Sacrifices.

But thou ſaiſt we are poore.

Our poverty ought not to be caſt in our teeth to our diſgrace, but ſounds rather to our glory. Nor can he be ſaid to be poore, who having made God his riches, cõtents himſelfe

ſelfe with what he hath, & covets not that which is anothers. Our God contemnes us not for our afflictions, nor is he unable to relieve us: but whilſt he governes his wiſely and lovingly, hee thereby exerciſeth and tryeth their patience. And as for the torments which we endure, bee it knowne, that Gods true Soldier is not forſaken, though he ſuffer, nor yet in dying periſheth, or is overcome.

This little Booke paſſed not abroad without ineſtimable fruit, & cauſed many to have a better opinion of the Chriſtian Aſſemblies then before: yea, it ſtirred up others to enquire more diligently into the truth of the Goſpell. Some of the Sorboniſts were not lacking to frame an anſwer to it. But it proved not, for theſe wretched men did nothing but (as they doe in all things elſe) diſcover their ſottiſh ignorance. One of them called

Monchi,

Monchi, taking it for granted that we are Heretiques, who worship God in ſpirit and truth, bent all his diſcourſe in his Booke, to ſhew what puniſhment was due to ſuch Heretiques. Namely, that they ought to be burned, and thereupon cryed, To the fire, and to the Gibbet with them. The other, if not more bloody then his fellow, heaped up a world of enormities togeather, and charged them all upon us. He was not aſhamed onely to affirme, that in our Aſſemblies wee committed Whoredome when the candles were out, but that we taught that there was no God: that we denyed the divine and humane natures of Chriſt: the immortality of the ſoule: the reſurrection from the dead: in a word, that we denied all the Articles of the Chriſtian faith. He thus charged us; but never

ver made any proofe either of one thing or of another. Hereupon he exhorted Kings and Princes to hew us in pieces: then turned him to the people, and bids them to kill us, without waiting for the ordinary proceeding from the Courts of juſtice: endevouring if he might, to fill all the world with ſlaughters and murthers. The third called *Cenalis*, Biſhop of *Auranches*, harped on the ſame ſtring, but not with ſuch vehemency as the others did before him: And yet was not aſhamed for all that to avouch that when we met, it was onely to ſatiſfie our carnall luſts, greatly complaining that the Iudges were no more eager and ſevere againſt us, as if hitherto they had not dealt cruelly enough with us: which was the cauſe, he ſaid, why our numbers increaſed ſo much. A-

mong

mong other paſſages of his Bookes, he hath a ſtrange, but yet a pleaſant diſpute as concerning the ſignes and markes of the true Church. For preſuppoſing that which is a truth, that the true Church hath notes by which it is diſcerned from the falſe: never mentioning the Word truely preached, nor the Sacraments duely adminiſtred; hee affirmes, that the ſignes by which their Church may bee knowne, are Bels, for by them the people are ordinarily touled in together; But that our Church had the noiſe of Guns, and Piſtols, by which he ſaid we were called together, as belike it was reported among them. This taken for granted, he triumphs as if hee had won the goale, making a long Antitheſis to prove that Bels are the markes of the true Church. Bels, ſaith hee, ring;

Strange marks of the true Church.

ring; but Guns thunder: Bels have a ſweet and melodious ſound, the other is full of terrour: Bels open the Heavens, Guns open Hell: Bels drive away Clouds and foule weather, the other doe gather Clouds, and are like to thundring and lightning, with many other trimme properties beſides, which he marſhals together, to prove the Romane Church to be the true Church, onely forſooth becauſe it hath Bels. This is the Paper-ſhot whereby the Faithfull are aſſailed by our great Doctors and Maſters, and the pithy anſwer they framed to the Apologie imprinted in defence of the poore priſoners.

The

The concluſion of all by the Author.

THat wee ſhould not too much tremble at the Saints ſuffrings, take a ſhort view thereof out of the holy Scriptures, and there thou ſhalt ſee

Iſaac mocked, *Gen.* 21. 9. *Jacob* ill entreated, *Gen.* 31 38. to 40. *Ioſeph* falſly accuſed, *Gen.* 39. 17. and then impriſoned, *verſ.* 20. An hundred of the Lords Prophets hid by 50. in a Cave, 1 *King.* 18. 13. *Job* ſitting among the aſhes, *Job* 2. 8. *Zacharias* ſlaine betweene the Temple and the Altar, 2 *Chron.* 24. 22. *Matth* 23. 35. *Jeremiah* ready to die in a Dungeon, *Jer.* 38. 9. *Shedrach*, *Meſhach*, and *Abednego* in the midſt of an hot fiery Furnace. *Peter* faſt bound

bound in priſon, expecting his execution, *Acts* 12.4 *Paul* and *Silas* ſorely ſcourged, and their feet made faſt in the ſtockes, *Acts* 16.23. Of Saint *Pauls* ſuffrings, take a further view in the ſecond Epiſtle to the *Corinthians*, *chap.*11.*ver.*24. to 27. Yet this is not all; for looke and thou ſhalt there ſee, *Abel* the righteous murthered, *Gen.*4.8. *John* the *Baptiſt* beheaded. *Marke* 6.27. *Naboth* and *Stephen* ſtoned, 1 *King.*19. 13. *Acts* 7.59. *James* the Brother of the Lord, killed with the Sword, *Acts* 12.2. Beſides what is further recorded, *Heb.*11.*verſ.*33.to 37. *Antipas*, Chriſts faithfull Martyr ſlaine, *Rev.*2.13. And laſtly, ſee *Jeſus Chriſt* thy bleſſed Saviour and mine for our ſinnes, hanging, bleeding, and dying upon the Croſſe between two Theeves, *Luke* 23.33.

Now to this our moſt ſweet Saviour,

Saviour, with the Father and the holy Ghoſt, be glory, honour, and praiſe, in all the Churches of the Saints, world without end, Amen.

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A Table directing to the names of the Martyrs, and to the ſpeciall matters that are mentioned in this Booke.

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